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1904

DUANAIRE FINN

THE BOOK OF THE LAYS OF FIONN



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DUANAIRE FIONN

THE BOOK OF THE LAYS OF FIONN

PART I

IRISH TEXT, WITH TRANSLATION INTO ENGLISH

BY

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AND ARGUMENT OF THE POEMS.

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Ronan and the Grey Man of Luachair had been slain by Fionn. Their sons, Aodh Rinn and Conan, had made peace with Fionn and joined his Fiana. [Fionn distrusted such reconciliations; and in this story he appears to contrive the death of Aodh and Conan.] Aodh had retired to live in his stronghold. His daughter Eargna alone bore him company. He loved her dearly; and lest he should have to part with her, he proclaimed his resolve to kill any hero who should ask her of him to wife. His special vanity was to pride himself on fidelity to his vows. The wife of Conan died, and Fionn took the opportunity of advising Conan to marry Eargna [expecting his death or Aodh's to be the result of the suit]. Conan went wooing, and brought with him a strong armed force supplied by Fionn. It happened that Aodh just then was away from home. Conan carried off the girl and made her his wife. Aodh, returning, declared himself satisfied with the match. There had been no suit. His vow therefore remained intact, and Fionn's design was frustrated. Aodh returned to the Fiana, and took occasion in Fionn's presence to boast of his unbroken vows. Fionn understood the cause of the boast, and turned it to advantage. He replied by taunting Aodh with having allowed the abduction of his daughter, and having neglected to punish the offender. The truth of the taunt was undeniable. Aodh in his anger could only say that he would kill Conan. Fionn desired no mere feud, but an instant duel. He therefore besought Aodh to be satisfied with lawful compensation for the wrong. Meanwhile Conan had lost his bride. She was taken from him by Oisín son of Fionn. Mad with jealousy, he was not likely to pay compensation for a stolen wife. He refused to pay; and Aodh's only alternative was a challenge to combat. The duel resulted in the death of both heroes. Those who allowed the quarrel to take place are denounced by the poet, who has in mind no doubt the part played by Fionn. It is a story devoted to the dark side of Fionn's character.

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At a feast which Fionn and his friends attended in Tara, Cormac the king, having drunk deep, challenged Fionn to a duel. Fionn put aside the challenge, reminding the king of his ill success in former quarrels. Cormac retorted with the victory of his father over Fionn's father. This opening of the old wound provoked a bitter discussion, which would have ended in blows, had not Ciothruaidh the musician interposed with his chant. Fionn and Cormac parted to prepare for war. Fionn made an alliance with Aonghus the god of Brugh. He then raided the lands of Tara and carried off Cormac's cattle—the usual form of a challenge to war. Cormac came in pursuit. Aonghus alone tended the prey, leaving the Fiana free to face the king. They defeated Cormac, and captured his son Cairbre, refusing to release Cairbre until the king should “go under the fork of the caldron.” But lest the story should represent the king of Ireland as subject to Fionn, it makes Fionn magnanimous enough to go himself under the fork at the same time.

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The story of the previous lay retold. This is a later version. Fionn has to arm Goll for the combat, Goll being evidently seen as a mail-clad knight of the Norman period. Except for the sleeping episode, which takes a new form, the tale consists mainly of a list of the divisions of the Fiana and their fortunes in the battle. Goll inflicts

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terrible loss on them all and suffers none, but is nevertheless driven from the field. The topography is no less lacking in verisimilitude. Fionn attacks Goll from the *south*, and drives him across the Shannon, apparently as far as “Dovea,” now a village in Tipperary.

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heads on one side, nine headless bodies on the other, start up and begin a hideous chorus. Meanwhile the Churl, taking his hatchet, kills the horses on which his guests had come, cuts them up and sets the joints to roast at the fire. By-and-by, he offers a piece of the horseflesh, still on the spit, to Fionn to eat. Fionn declines. The Churl takes the refusal as an insult and a challenge. He puts out every light, even the glow of the embers: and in the darkness the crew of monsters fall upon the three heroes. The fight lasts all through the night; and at the first ray of sunlight, the combatants on both sides sink to the ground in a trance. When Fionn and his comrades recover, they find themselves and their horses whole and sound, but the house and its inhabitants have vanished. These were malignant phantoms whose sister had been slain by the Fiana in the Cave of Ceis Corann. [Their inability to do physical mischief is noteworthy.]

XIV. THE ENCHANTED STAG, ... 30 130

Donn, of divine race, carried off a hundred maidens from the "sidh" of Aodh. Aodh's wife loved Donn in secret. She changed his captives into a hundred does. She then invited Donn to a tryst. He refused to meet her; and she changed him into a mighty stag. Donn retained his speech, and once defied the Fiana to come in chase against him. They came, but Fionn shirked the encounter. Oisín, aided by Fionn's two hounds, themselves metamorphosed beings, at length killed the stag.

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XVIII. THE DAUGHTER OF DIARMAID, ...	45	149
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This lay is a sequel to the story of Diarmaid. His daughter, accompanied by her three brothers, made furious war on Fionn to avenge their father. The girl challenged Fionn to single combat, and got the better of him. Daolguis, unfairly trying to save Fionn, was cut down by her sword. Then Oisín and Caoilte intervene to protect their chief, and finally Lodhorn, a fifth adversary, kills the young heroine.

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Oisín, standing over the grave of his son Oscar, tells of Oscar's exploits, and in particular of the Battle of the Sheaves. Fionn held a chase near Tara. A little deer outran the hounds, and took refuge in a great field of ripe corn belonging to Caoilte's wife. Fionn called on his followers to reap the field so that they might take the deer, and at the same time do a helpful turn to the lady. As they were reaping, a great force of Norsemen suddenly approached. Caoilte hastened to Tara, and brought back the weapons of the Fiana before the Norsemen could attack. The Fiana, led by Oscar, routed the invaders. Oisín concludes by directing how Oscar and his comrade, MacLughach, are to be laid in the grave.		
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of gold “to see who of the men of Ireland was best at bestowing.” Fionn granted the demand, and then asked the visitors who they were. The slave answered that he was Fear Dochair, from Sorcha in the east, and that the Gruagach was his son, whom he extolled above all men. Between them and the Fiana a contest in boasting arose, and presently they came to threats. Fionn checked the quarrel, and sent eight heroes to escort the strangers all the way to their own country. Here the escort was feasted bravely; and at this feast another word-war began, and ended in blows. The Irish heroes slew many of their assailants, and escaped to their ship. When they returned to Ireland, Oscar fitted out an expedition against the men of Sorcha; but before going thither he invaded and conquered all the great kingdoms of the world. The Fiana then attacked and overcame the people of Sorcha, and killed their king (the slave) and his son, the Gruagach. Concluding, Oisín laments the disappearance of the Fiana, and is adjured by Patrick to practise piety and reason.

XXIV. THE CHASE OF SLIABH TRUIM, ... 75 187

Fionn held a chase on Sliabh Truim. The names of the principal heroes and their hounds are told. An immense slaughter of game was made. Goll divided the game, and forgot to set apart a portion for Oisín and himself. Oisín reproached him angrily. Fionn made peace between them. The Fiana then journeyed to Loch Cuan, where they encountered a terrible sea-monster with human voice. The monster killed many of the Fiana, and swallowed alive others, including Fionn. Fionn cut his way out through the side of the beast, attacked it again and killed it. A list follows of the monsters killed at various times by Fionn, and the poem breaks off incomplete.

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XXVI. WOE FOR THEM THAT WAIT ON CHURCHMEN, . 81 194

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XXVII. OISÍN'S SORROW, ... 81 194

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XXIX. ERECT YOUR HUNTING SPEARS, ... 82 195

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XXXV. THE WAR-VAUNT OF GOLL, ...	86	200
Goll, hemmed in on a sea-crag by Fionn, recalls his own exploits. He begins by telling his triumphs over the House of Baoisgne. Then he takes up the story of his life. He was head of the Fians of Ireland, under Conn the ard-ri. Cumhall's sister was fostermother to Conn. Cathair Mór, king of Leinster, was Cumhall's nephew, and was killed in battle by Goll. Conn appointed Cumhall to the command of the Gaians. Having thus acquired great power, Cumhall placed Goll under a ban, and forced him to become a refugee. Goll sought protection from one king after another, but all denied him. He then left Ireland, bringing the warriors of his kindred with him. Through his prowess and theirs, he secured a foothold successively in Wales, in Norway, in Scotland, in England, and in France; but Cumhall followed him, and caused him to be banished from each of these countries in turn. Goll went back again to Norway, and found peace there. At length, Cumhall rebelled against the ard-ri, Conn, who summoned the House of Morna to his aid. The Battle of Cnucha followed, in which Cumhall was slain. The headship of the Fians was then restored to Goll, who for ten years freed Ireland from fierce reptiles, enchanted monsters, and foreign enemies. Thereafter Conn gave the headship of the Fians to Fionn son of Cumhall, but left one third of them under Goll's command. Goll tells how he saved Fionn from the three witches in the Cave of Ceis Corainn. Goll remained in friendship with Fionn until Fionn killed Goll's son Feadha, whose mother was Cainche daughter of Fionn.		

INTRODUCTION.



1. THE MANUSCRIPT.

THE manuscript containing "Duanaire Finn" is now in the Franciscan Library in Dublin. When I began to transcribe the poems in 1897, the original binding was almost worn away, and the leaves, which are paper folio, were loose. The margins of the first few pages were frayed away; and all the paper was in a state of incipient decay. Since then the present custodians have had the volume carefully rebound in vellum, bearing on the back the title

SGEULTA.

DUANAIRE FINN.

The few frayed portions have been mounted in transparent paper, and the whole ms. has been interleaved.

The writing is everywhere distinct. Some of the pages have suffered from what looks like oil-staining, but are none the less legible.

The contents of the ms. are as follows :—

I. A fine copy of "Agallamh na Senórach," which, however, breaks off incomplete on the 257th page. It should be observed that the pagination is by folios, or rather leaves. The page-numbers are written only on the right-hand page of each folio. There are, therefore, two pages for each number. In referring to the pagination, I indicate the page which bears the number by the letter *a* (thus 1*a*); and the reverse of the leaf (or the first page

of the succeeding folio) by the letter β (thus 1 β). Accordingly the page on which the Agallamh breaks off is 129 a .

II. Fragment of a story, bearing a very long title, about Fionn, Oscar, and Magnus son of the king of Lochlainn, commencing on 129 β , and breaking off on its third page, 130 β . From this to 239 β the pages are blank.

III. Duanaire Finn. An unnumbered page bears the heading, evidently added by a later hand, "Clap Òunairpe Fionn anpo rior" — "The following is the Poem-book of Fionn." The same page contains the index, referring to the poems, sixty-eight in number, by the initial line of each poem, and the page on which the poem begins. The index is in the handwriting of the scribe of the Duanaire.

IV. On the last two pages is a poem written by a poor friar, "b'pátaip boct," complaining that, having journeyed from London to Cnoc Samraíð (= Summer Hill) on a visit to the master of the place, the writer was inhospitably received. Though he had sent tidings of his coming, the expected host was not there to welcome him.

The history of the ms. will be understood from the following notes by its principal scribes :—

Page 1 a , at top. "Cionnriḡantap an leabapra do rḡriobáð pe Niall ḡruamda do tSomairle Mac Domnaill anoirpoin 7 aḡur 1626." "This book is begun to be written by Niall Gruamdha (i.e. the morose) for Somhairle Mac Donnell, now the 7th of August 1626."

Page 50 a , at foot. "ḡuio ap Niall O Cat[áin] po rḡriob po." "Pray for Niall O'Cathain, who wrote this."

Page 56 a , at foot. "Anoirpoin in deicem la xx. reḡtempir 1626. Cipic in leabair conuici peo 7 go ndena Dia t'pocairi ap in b'per po rḡriob .i. Niall ḡruamda O Cath[áin] cébna, aḡur ap fip in luḡair map an cebna .i. Somairle Mac Domnaill 7pl." "It is now the 30th day of September, 1626. The end of the book thus far; and may God have mercy on the man who has written it, i.e. the same Niall Gruamdha O'Cathain and on the owner of the book likewise, i.e. Somhairle Mac Donnell, etc."

On page 64β. “Ανιυῖς τροφῶς la S. Πρωτοβριτορ μο πατρῦν bennaiḡ aḡur co nḡuiḡiḡ ré ar ar pon cum Dé nime. Amen.” “This is the fast (vigil) of the day of St. Francis, my blessed patron, and may he pray to the God of Heaven for us. Amen.”

On page 97a. “2 D̄erempep 1626 a Lóbán don leab̄appa da rḡribhaḡ pe Niall O Cath[áin]. Ilm trocaire.” “On December 2nd, 1626, at Louvain, is this book a-writing by Niall O’Cathain. I beseech mercy.”

The writing of this scribe ceases with 109β. It is in a clear but somewhat peculiar hand.

A new scribe takes up the Agallamh where Niall Gruamdha has left off. He is the scribe of the Duanaire. He continues the Agallamh to the point where it breaks off unfinished.

A third and inferior hand, for which there is no signature, writes the fragment of the story of Maghnus Mór.

On page 39β of the Duanaire, the scribe writes: “Αῖς ριν διιτ a c̄airt̄in Sam̄aiple aḡur n̄i p̄eum̄ n̄iopa m̄o do rḡrioḡaḡ anuair̄p̄i ó buaiḡpeḡ in c̄peḡa.” “There you have it, Captain Somhairle; and I am unable to write any more at present from the trouble of the ague” (or perhaps “writer’s cramp”). The note, however, is written in a firm, clear hand.

On page 74a he writes: “Αῖς ριν διιτ a c̄airt̄in Sam̄aiple aḡur da p̄paḡuinn n̄i baḡ mo ina ρin do Ūanaire P̄inn ré na rḡrioḡaḡ do ḡenainn ḡaib̄p̄i é. M̄ip̄i Aḡḡ Ó D̄oc̄artaiḡ do rḡrioḡ. Anoip̄oin in 12 P̄eb̄p̄uap̄i 1627.” “There you have it, Captain Somhairle; and if I got more of the Poem-book of Fionn to write, I would do it for *you* [he emphasizes the pronoun]. I am Aodh O’Dochartaigh who wrote it. It is now the 12th of February, 1627.”

On page 93a he writes: “Ūa p̄paḡuinn ní baḡ m̄ó ina ap̄p̄uap̄ur do rḡriḡbeuinn iad. Anoip̄oin in 6 Aḡuḡp̄c̄ur 1627.” “If I got more than I have got, I would write them. This is the 6th August, 1627.” He added only one more poem occupying two pages.

The first scribe does not sign his surname in full, but writes it thrice O Cath—. It might be O Cathail (O’Cahill), but is more probably O’Cathain. The whole ms. was transcribed for Captain

Somhairle Mac Donnell. The Mac Donnell country was the Route and the Glens, making together the ancient territory of Dál Riada, the northern half of County Antrim. The country of O'Cathain (O'Kane) was separated from the Route by the River Bann. The country of O'Dochartaigh (O'Doherty) was Inishowen, quite near to both. Captain Mac Donnell was probably serving at the time, 1626–1627, in the Netherlands. He was evidently a lover of Irish literature; and the copying of these two great bodies of Fenian epic, the Colloquy and the Poem-book, was undertaken for him by two Irish scribes then living in Louvain. One of them was certainly a Franciscan; the other was probably a Franciscan also. The Franciscans at this time, fleeing from persecution in Ireland, brought many Irish mss. to Louvain. The two scribes who wrote the ms. for Captain Mac Donnell are likely to have been on specially friendly terms with him. If the friendship arose from home connexions, then O'Cathain was probably the surname of Niall Gruamdha. The comradeship of the MacDonnells and O'Kanes was signalled a few years later, on the outbreak of the Civil War in Scotland, when the heroic Alasdair Mac Donnell and Colonel Maghnus O'Kane, at the head of their Irish regiments, were the principal factors in the victories of Montrose's campaign against the Covenanters and Argyll.

Somhairle, englished Sorley, was a favourite name of the MacDonnells. Somhairle Buidhe, chieftain of the Antrim MacDonnells, was a strong antagonist of the early encroachments of Elizabeth, to whose representatives he declared "plainly that the English had no right to be in Ireland." He was dead many years before the date of this ms. Another Somhairle Mac Donnell fell on the Irish side in the fatal Battle of Aughrim. His fame has come down to us in the dirge written for him by Seamas Mac Cuarta, "l nEacòpuim an áip atáid na gcoinnaróe." He is of too late a date to be identical with Captain Somhairle to whose passion for Irish hero-lore we owe the preservation of Duanaire Finn.

From the statements of the scribe Aodh O Dochartaigh quoted above, it is clear that the sources from which he copied the poems came to him in instalments. Indeed, this scribe may have been the first who embodied the sixty-eight poems in one collection. At all

events, they cannot have been brought together very long before his time, for one of the poems is found in the Book of Leinster, others seem of nearly equal age, while still others are fairly modern. So far as I have been able to observe, the poems towards the end of the collection are, in general, more modern than those towards the beginning. There is no other sequence observable. However, until the entire collection is dealt with, it is better not to attempt to draw definite conclusions.

The history of the Duanaire is remarkable. The materials first existed in ms. in Ireland. Thence they were carried by refugees to Louvain. A transcript was made of them in Louvain for an Irish soldier. The originals are now lost. This transcript, if it came into possession of Captain MacDonnell, found its way back to the Franciscans of Louvain. In 1718, one Labhrás O Cathaláin, whose name would be englished Laurence Callan, wrote his name on a fly-leaf. In 1792, the use of the volume was given by the Franciscan Superiors to a friar named Domhnall Maglábhúin (in English form Daniel Maglone), as a note on the fly-leaf states: “Óo b'íodh u'p'ad an lea'da'ir po a'g an b'ra'da'ir bo'et Dom'nall M'aglábhúin or Maglone pe toil na nua'et'pan an b'la'g'an da'oir an T'ig'ipna 1792.” “The poor friar D. M. had the use of this book by permission of the Superiors, the year of the age of the Lord 1792.” Soon afterwards, fearing the dangers of the French Revolution, the ms., with others in the Franciscan library at Louvain, was removed to St. Isidore's at Rome. Before the Italians entered Rome, the remnants of the Irish collection were sent to the Franciscan Convent, Merchants' Quay, Dublin, where they remain.

On the last page of the ms. there is a note in English and Flemish: “To Sister Sumusset att the English geresan in Lier.” “Voor Suster Sumusset in de English gresan tot Lier.” It is not likely that this note has any reference to the destination of the ms. Such a direction would not be written inside the volume on the final page. The note is probably a memorandum of address to be used in sending messages.

The fortunes of war have driven these poems from their native land to Belgium, from Belgium to Italy, from Italy back to

their native land. The clash of arms sounds within and around them, from the dedication to the Irish captain on their first page to the mention of the English garrison of Lier on their last. It is time to place them beyond the risks of battle. In the task of bringing them at length to the security of the printing press, my satisfaction has not been diminished by the reflection that their first rescue from destruction seems due to the patriotism and literary taste of an Irish soldier from my native glens of Dál Riada.

2. THE PRESENT TEXT.

In 1897, I began to transcribe *Duanaire Finn*, in order that, like Captain Somhairle, I might have the pleasure of reading it and keeping it. The Fenian lays appealed strongly to me before this time; and I was delighted to come upon a hoard of them containing many nowhere else to be found. I kept copying them in odd snatches of time extending over a year or two. When I told Miss Eleanor Hull of the treasure, she induced me to undertake to edit the poems for the Irish Texts Society. It was a task that I ought not to have assumed, for I had but little time to carry it out. In copying the poems for my own use, I had not troubled to follow all the orthographical vagaries of the scribe; for, as will be seen, he has written these Middle-Irish compositions in a spelling that is sometimes ancient, sometimes modern, nowise consistent. I was satisfied to copy them with sufficient fidelity to be able to read them as I found them.

The late Professor York Powell expressed a very strong opinion, which was recognized as quite just by the Irish Texts Society and by myself, that in publishing the poems, the *ms.* should be reproduced as closely as possible. Accordingly, I have now aimed at setting the text out as it appears in the *ms.*, at least as faithfully as the type will allow. This necessitated a fresh word-for-word comparison and correction of the first transcript, and doubled the work of transcribing. Less robust health and many urgent duties interfered with this task, and with the subsequent work of translation into English. These statements, though personal, are due from me to the members of the Irish Texts Society as an apology for the protracted delay that has occurred between the announcement

of this volume and its publication. The work has been entirely congenial to me; and in begging some indulgence, I add the plea that I have felt perhaps as keenly as any the pains of postponement.

The present volume contains about a measured half of the total matter of the *Duanaire*. In translating, I have endeavoured to keep very close to the original, yet to embody the sense in English idiom, since neither the original nor the translation can be benefited by the forcing of Irish idioms on English versions. Nevertheless, I am conscious that my translation falls very far short of giving a fair idea of the Irish text. There are mannerisms, repetitions, chevilles, and the like, peculiar to Middle-Irish poetry, and quite natural to it, which cannot possibly be translated without disfigurement, and yet which cannot be omitted from the translation. The ancient quatrain of seven-syllabled lines was not an ideal form for heroic narrative. The Irish metres required each line to give nearly complete sense. In the couplet, the approach to completion of sense had to be still nearer. In the quatrain it had to be perfect. The poet knew this instinctively, and shaped his diction accordingly. The hearer or reader also felt the necessity from the purely technical standpoint, and was therefore the less displeased at the stress of metrical obligations on the narrative. There was at least the great satisfaction of perfection in the verse-form. In a translation, all the advantages of the metre and its familiar concomitants are lost; all the disadvantages are accentuated. Then, English as known to me is often quite at a loss to provide equivalents for the original diction.

The notes to this volume are confined to the minimum necessary to justify the translation. They contain chiefly emendations, mostly obvious, of the text where it appears to have been injured by the scribe or his predecessors. Want of time constrains me to this minimum; but I regret the limitation the less, since, until the whole of the *Duanaire* is ready for publication, I feel that it would be rash to attempt a fuller annotation of the half.

The text departs from exact reproduction of the ms. chiefly in mere typographical details, such as the use of capitals and punctuation. It is not possible, without disfiguring the pages, to

indicate the Editor's part in expanding contractions. Wherever a reasonable doubt existed as to the meaning, I have sought to indicate it in the translation by a mark of query—perhaps not sufficiently often.

Students of modern Irish will bear in mind that the poems are in Middle Irish, with the spelling somewhat modernised. Very often the older spelling is retained; for the scribe Aodh O'Dochartaigh was a pretty good scholar, and fairly familiar with late Middle Irish. Thus he often writes such forms as *co*, now *go*, following his original. He often writes *e* for *ea*, and sometimes for *eí*. For *ia* he sometimes writes *ie*—e.g., *ieppoið* = *iappaíð*. This corresponds to a pronunciation which I have noted in Tyrone, *iappaíð* sounding like 'ee-yerry' rapidly pronounced. His form *rǵpíbebuinn*, for *rǵpíobpáinn*, in a sentence of his own quoted above, is, I fear, a pseudo-archaism invented for the occasion to make an impression on his honest patron, the Captain. A close linguistic study of the poems will hardly repay any but students of Middle Irish; and these will have little difficulty in correcting at sight most of the various minor defections from grammatical form that have been left unnoted. On the other hand, the text, like almost all the literature of the Fenian epic, is so free from extreme archaisms that a proficient student of modern Irish will be able to follow the sense of it nearly everywhere. This modernism of the Fenian sagas is one of their leading characteristics. They were written for the people, not for the learned few. Hence they embody for the most part the usage of the times to which they belong. I have found whole pieces of the text retained almost verbatim in present-day folklore. This fact, with others that I have observed, convinces me that much of what passes for simple folklore has come to the people from literary sources. Judging from Campbell's *Leabhar na Féinne*, I should say that the bulk of the Fenian sagas reached Scotland in this way.

ORIGIN OF THE FENIAN EPIC CYCLE.

In seeking to trace the Fenian cycle to its source, we cannot expect much guidance from its later developments. The history of this body of literature is altogether in contrast to the history of the

Ulidian sagas. Táin Bó Cualnge was "recovered," we are told, by the literati of Ireland in the reign of Guaire, king of Connacht, about the middle of the seventh century. There can be no doubt that the Táin Bó Cualnge was the work of Ulidian authors, and was preserved by the literary caste attached to the Ulidian dynasty. In the seventh century, the once powerful Ulidian aristocracy was represented by a single great sept, the Dál Fiatach, then settled in the Pictish territory of Dál Araide. By the time when the political order set forth in the Book of Rights had come about—that is, in the tenth century—the Dál Fiatach was no longer a ruling race, and the Ulidians had become completely fused with the Picts. The decline of the Dál Fiatach probably dates from the Battle of Ard Corann, A.D. 627, in which Fiachna (son of Deman), king of Dál Fiatach, was overthrown and slain by the Dál Riatai, an Ivernian or Pictish race occupying the northern half of the present county of Antrim. It was just about this time that the poets of the dominant Milesian race,¹ who had "forgotten" the Ulidian epic, discovered it anew by the aid of the hero Fergus, whose spirit arose from the tomb and dictated to the poets the words of the lost saga. The legend indicates that about this time the literati of the northern Milesians learned the Ulidian sagas from the surviving literati of the well-nigh extinct Ulidian dynasty. As they got it, so they kept it. The Ulidian tales are the product of the Old-Irish period, and underwent little development at the hands of their new possessors. Their tradition reproduces consistently a racial and political order, dating from not later than the third century, and prior to the occupation of Meath by the race which, in the fourth and later centuries, made a gradual conquest of the northern half of Ireland, except the region now included in the counties of Down and Antrim.

¹ In the Christian and Pre-Norman Period, Ireland was dominated by two great dynastic families, one having Tara, the other Cashel, as chief centre. In a series of papers in the *New Ireland Review* during 1906, I have shown that these two dynastic races appear to be of comparatively recent pre-Christian origin, the story of the "Milesian invasion" being devised to credit them with a spurious antiquity. As the doctrine of descent from Mile or "Milesius" of Spain seems in its earliest form peculiar to these races, I have called them Milesians for want of any better term that would describe them in common.

On the other hand, the greater part of the Fenian cycle, as we have it, was composed from the ninth century onward. Only a few scraps of it belong to the Old-Irish period. It underwent continuous literary development down even to the nineteenth century. Most of it, as we know it, dates from the eleventh century onwards, its language being chiefly late Middle Irish, shading off into modern Irish. As in *Duanaire Finn*, we constantly find this Middle Irish in a modernised guise. But we do not find in the Fenian cycle those constant evidences of Old-Irish originals written up into Middle-Irish form which are characteristic of the Ulidian cycle. The inference is that the Middle-Irish specimens of the Fenian cycle are true contemporary products, the work of Middle-Irish authors, just as *Laoidh Oisín i dTír na nOg* is a product of the eighteenth century. In the Middle-Irish period the story of Fionn was known all over Ireland. It was growing into literature in places far apart. The under-story of Diarmaid was developing in West Munster, the under-story of Goll in Connacht. A clear light on the origin of the epic is little more to be expected from these Middle-Irish developments than from the eighteenth-century poem by Mícheál Coimín.

Where, then, are we to look for the evidences of the rise of the epic? Obviously in the oldest extant specimens. The short poems published by Windisch in his "Irische Texte" help us little. However, they are not without historical value. It is at once clear to anyone examining them that they are not the beginnings of a new literature, but rather overgrowths of a body of literature already in existence and considerably developed. Similar short poems in late Middle Irish will be found in the *Duanaire*. In both cases these compositions owe their existence and their contemporary interest to the co-existence of an extensive tradition with which the reader is presumed to be familiar. Hence the presence of a single such piece in Old Irish seems to dispose once and for all of the notion that the Fenian epic owes its origin to the Norse invasions.

Next, or beside these poems, the most ancient specimen of the Fenian cycle that has reached us is apparently the tale called "*Macgnímartha Find*," "The Boy-deeds of Fionn." The evidence

borne by this tale is very striking and, in my opinion, quite decisive. The tale is preserved in a Bodleian ms. which professes to be an excerpt from the Psalter of Cashel.

The date of the Psalter of Cashel is traditionally the time of the king-bishop of Cashel, Cormac son of Cuilennán, by whom the Psalter is said to have been compiled, that is to say, about A.D. 900. This famous compilation has long since disappeared; but many extracts from it, some of them of considerable extent, have been preserved by transcription into later mss. Of these extracts, one of the most notable is the Book of Rights, which affords, I think, decisive evidence of the date of the Psalter.¹

The Book of Rights contains three poems written, as O'Donovan recognized, in support of the claim of a king of Cashel to the suzerainty of all Ireland. These poems commence respectively on pages 32, 52, and 124 of O'Donovan's printed edition. O'Donovan, in his Introduction (p. xv), points out that this claim can only be ascribed to one of three kings of Cashel—Cathal, who died in 742; Feidlimid, who died in 847; and Brian Bórama, who made good the claim. O'Donovan does not decide between them, but there can be no doubt upon the matter. The second of the three poems in question appeals to *Selbach in sai*, Selbach, the man of letters, who, as the note on p. 60 says, was contemporary with Cormac, the bishop-king. As Cormac reigned half a century after Feidlimid, the mention of Selbach shuts out both Cathal and Feidlimid, and makes it certain that the three poems were composed in the interest of Brian, and during the period when he was aiming at the high-kingship, which he secured in 1002.

The third poem enables us to date still more closely these political manifestoes. It is written in hostility to the dynasty of Tara, the Uí Néill, and in friendship to the Norse of Dublin, in whose favour it commits a flagrant and daring falsification of history. The Norse of Dublin at this period were in alliance with the king of Leinster; and Brian was at war with both as late as 999, when he defeated the allies at Glenn Mama. After this victory

¹ The title of psalter, Irish *saltair*, appears applicable in Early Irish to any considerable compilation in verse. But the Psalter of Cashel seems to have contained also prose tales and pedigrees.

he adopted a new policy, securing an alliance with the Dublin Norse against the high-king Mael Sechnaill. In furtherance of this policy he gave his daughter in marriage to Sitric, king of Dublin, and himself married the mother of Sitric. In the year 1000, in conjunction with the Norsemen and the Leinstermen, Brian invaded Meath. We cannot be far wrong in setting down 1000 as the date of this third poem and the approximate date of the other two. These portions of the Book of Rights have their date thus ascertained.

The first and second of the three poems are found in the section of the Book of Rights devoted to the political order of Munster. But it can be shown that they were interpolated in this section. Each of the overkingdoms of Ireland has a separate section in the work, containing in each case two poems,¹ one of which recites the tributes due from the subject states to the overking, the other the "stipends" or suzerain gifts accepted by the petty kings from the overking in token of allegiance. In addition to the two poems composed in furtherance of Brian's policy, the Munster section contains a poem of tributes and a poem of stipends, neither of which makes any allusion to such a policy. These poems were therefore the original Munster section, and were of older date than the poems written in Brian's interest. Indeed, one of the latter is a new edition of the poem of tributes. Cutting out the two poems of policy and another poem reciting the strongholds of the king of Cashel, the Munster section becomes exactly analogous to the sections for the remaining overkingdoms; and this was obviously the original form of the book. The poem of the strongholds may have been part of the original book, which, being compiled in Cashel, may well have devoted more attention to the king of Cashel than to the other overkings; or, what is more likely, it may also have been added through policy, claiming not only overlordship, but the control of fortresses in every part of Munster—a claim for which there was no precedent elsewhere in Ireland, and which seems to bear the mark of the strong hand of Brian.

¹ Except in the case of the overkingdom of Oriel, which has no poem of tributes. This may be explained by the fact that Oriel had long ceased to enjoy suzerain powers, having become a dependency of Cineal Eoghain.

Thus it is seen that there was a Book of Rights older than Brian's policy, and in which the poems in favour of that policy are evidently interpolated. What was the date of the older Book of Rights? Here, again, there is little room for doubt. One of Brian's poems professes to be dictated to Selbach, the poet of Cormac. This allusion, like the fabricated history of the Dublin Norsemen, is due to the daring invention of Brian's poet. It proves that he believed the original Book of Rights, or the original Munster section thereof, to have been written by Selbach. As less than a century separated the two writers, and as moreover the later writer had the evidence of the Psalter of Cashel before him, we may take it as proved that the original Book of Rights dated from the time of Cormac, and therefore that the tradition which ascribes the Psalter of Cashel, containing the original work, to Cormac is quite accurate—at least, as concerns the date of compilation.

Cormac fell in the Battle of Belach Mughna in 908. The Psalter of Cashel may be dated somewhere about 900. From it the tale *Macgnímartha Find*, it is claimed, was transcribed. The language of the piece, if I am not mistaken, in point of its antiquity, justifies the claim. At all events, the tale is the oldest piece of prose, and the oldest extensive piece in any form that we possess of the Fenian story.

The most remarkable trait of the *Macgnímartha* is that, like the whole Ulidian epic, it deals with an Ireland in which the dominant "Milesian" race of history does not exist. We cannot suppose this trait to have been accidental. In the later developments of the legend, the Milesian dynasties of Tara and Cashel are prominent in the action. In this tale, they are not even the subject of the remotest allusion. And yet there is abundant opportunity for introducing them. We find Fionn going northwards to Slane on the Boyne. He must have passed near Tara. Slane itself was in the home territory of the high-king, the magnificent Conn of the Hundred Battles. Mere dramatic instinct, one imagines, would have compelled some mention of so distinguished a neighbour; but there is no such mention. Fionn journeys southwards from Slieve Bloom. He must have traversed the particular domain of the king of Cashel, yet there is no word of Mugh Nuadhat or his famous son and successor Ailill Olom.

The negative evidence is still more complete. The story of Fionn begins with the Battle of Cnucha, in which his father Cumhall is slain. In later versions,¹ the chief enemy of Cumhall, the antagonist at whose instance this battle is fought, is the monarch Conn. In the *Macgnímartha*, there is no mention of Conn. or of his party in connexion with the battle, and no room left for them. The battle is fought between Cumhall's people on the one side, and the Luagni of Tara and the Clanna Morna on the other. The subject of dispute is in no way connected with monarchical policy. It is a contention for the fianship (*fianus*, *fianaidecht*) of Ireland, between chieftains fighting for their own hand.

The same thoroughly negative evidence is borne by the incident in which the boy Fionn, like the boy Cú Chulainn, vanquishes singlehanded a whole team of lads at the game of *iomáin* or "hurley." In the later versions, this incident takes place in the presence of the monarch Conn at the great national games of Tailtiu. In the *Macgnímartha*, it takes place on the green of "a certain fort" in Leinster, neither Conn nor any other king being present. In short the *Macgnímartha*, like the Ulidian epic, supposes a period when the Milesian sovereignty of Tara and of Ireland was still unknown, when the Boyne was the boundary between the Ulidians and the Leinstermen. This tradition demands for the Fenian story an antiquity dating at all events farther back than the legend of the pagan high-kings. I have shown elsewhere that the Milesian regime in Tara has for its anterior limit the so-called "restoration" under Tuathal Techtmar, and that the high-kingship cannot reasonably be supposed to have existed before Niall of the Nine Hostages. The modernity of this dynasty was well known to the author of the *Macgnímartha*, as it was to the authors of the Ulidian sagas; and to have introduced the Milesian line or the hegemony of Tara into either story would have seemed to these writers almost as much out of place as the introduction of the Lord Lieutenant would have seemed to Micheál Coimín.

¹ L.U. Fotha Catha Cnucha, &c.

The positive evidence of the *Macgnímartha* is no less striking. The chief contending parties in the story are the Luagni, the Clanna Morna, and the people of Cumhall. The Luagni have often been confounded by modern annotators with the Luigne of Meath. They were distinct races. Luigne means the descendants of Lugh, the Celtic god. Luagni means the descendants of Lóch. The Luigne and the Luagni both existed in Meath in historic time. The Luigne occupied a definite small territory near Navan. The Luagni were a vassal race (*aithechtuath*) scattered over the region of Meath (including Westmeath) from the Shannon to the sea. They were, in fact, the servile remnant of an ancient Leinster race. Even in the period presumed by the Ulidian epic, the Luagni were a subject people. Their king was Coirbre Nia Fer, king of Tara ; but he was not of their race, being of the Lagen or dominant race of Leinster. The Luagni were his vassals. In the story of the Battle of Rosnaree, Conchobar taunts his Ulstermen with being inferior in valour to these vassals. The Ulstermen were getting worsted. "Truly, Ulstermen," said the king, "I was not aware till to-day that the Galians of Leinster or the Luagni of Tara were braver than ye." As to the status of the Galians, here linked with the Luagni, there is no doubt. Like the Luagni, they were subjects of a Lagenian king, Find, king of Ailiu, brother of Coirbre Nia Fer ; but he was not of their race. They were vassals. Hence, when they join Medb in the expedition of the Táin Bó Cualnge, she first proposes to destroy them, fearing their power, but afterwards breaks them up into small bands, and distributes them among the other forces. This she could not have done if they had been led by their own king. In fact, they had no king or chieftain on the occasion, being merely the vassal levies of her ally, the king of Ailiu. Like the Luagni, the Galians still existed in historical time as vassal tribes, *aithechtuatha*, being distributed over the northern parts of Leinster east of Ossory. The distribution of the Luagni and Galeoin is given in the tract on the *aithechtuatha* in the "Book of Ballymote."

Regarding the Clanna Morna, there is but one tradition, that they belonged to the Fir Bolg of eastern Connacht, who were also a vassal people.

We now come to the third section of these early *fiana*, the race to which Cumhall and Fionn belonged. The *Macgnímartha* tells us that Cumhall was a member of the sept Uí Tarsig, a branch of a people called the Corco Oche of Cúil Chontuinn. The annotator of the Ossianic Society's text, whose authority was probably O'Donovan, places this people in the north of Meath. I have not found this location confirmed by any other evidence; nor have I found any tradition connecting Fionn with northern Meath. On the other hand, Mac Firbis, in his tract on the Fir Bolg (Genealogies, R.I.A. copy), and Keating, in his History (chap. ix), agree in saying that the Uí Tarsig were located in Uí Fáilge (Offaly, Co. Kildare), and also that they belonged to the race of the Fir Bolg. Fir Bolg here is a general name for the early races reduced to vassaldom, and includes the Fir Domnann and the Galeoin. But what is more definite, Mac Firbis (p. 55) quotes an older writer to the effect that the Uí Tarsig were a sept of the Galeoin, and that Fionn, chief of the Fenians, was of that race. Again, the tract on the *Aithechtuatha*, or vassal peoples, in the "Book of Ballymote" states that one of the three later divisions of the Galeóin, the Tuath Fochmuinn, was located in Uí Failgi, in Fotharta Airbrech, and upon *Almu* and all that are proper to *Almu* of septs (*anas dir di [d]i finib*). *Almu*, according to all tradition, was the chief seat of Fionn. It is shown as the Hill of Allen on modern maps, about a mile east of the borders of the modern barony of West Offaly. It seems certain, then, that Cumhall and Fionn were leaders and heroes of the Galeoin, and that these two races, the Galeoin and the Luagni, linked together in the story of Rosnaree, were the chief antagonist parties in the original version of the Battle of Cnucha, with the Clanna Morna of Connacht as interlopers on the side of the Luagni. It is perhaps no mere coincidence that the king over the Galeoin, though not of them, in the Ulster epic, is also named Fionn.

There need be no hesitation, therefore, in drawing the conclusion that the Fenian epic originated among the Galeoin who dwelt in the neighbourhood of *Almu*. What chiefly distinguishes it from, I think, almost every other primitive epic is that it is the hero-lore of a subject, not of a ruling, race. In view of the origin here traced

for it, this peculiar character is quite natural. For centuries before the Irish Christian period, the Galeoin were a subject race, compelled to do battle for their rulers. There are, of course, in the Fenian story certain features common to early epopee, such as the conflicts of the heroes with fierce monsters, their close relationship to the gods, &c. But the distinctive features of the Fenian legend, and, I think, the fortunes of the legend itself, are traceable to its origin among a vassal race and its early shaping at their hands.

The status of subject races receives little light from the Ulster epic, which is our chief source of pre-Milesian tradition. The rise of the Milesian power, and the fuller history connected therewith, bring into the clearest contrast the comparative rights and powers of the dominant and subordinate races. The Book of Rights shows the chief Milesian dynasties exacting heavy annual tributes from the subject peoples, but holding their own minor branch dynasties exempt from all tribute. Going farther back, we find Dúi Tenguma, king of Connacht at the close of the fifth century, expatriating a whole petty kingdom of Fir Bolg race, and planting in its stead the Milesian colony of Ui Maine. The power which could thus exterminate a race, could also subject it to unlimited exactions. Among the things it could exact were armed levies. The freemen of the dominant race could not be compelled to serve in the field for more than a few weeks every year. "If the hosting of Connacht should remain [in the field] longer than a fortnight and a month, the Ui Maine have liberty to return home" (Hy Many, p. 67). "These septs are freed from the hostings of spring and summer, and there is no power to ask them against their will" (*ib.*). Such exemptions of the dominant race by name imply that there were other races not so exempt. The subject races, therefore, were liable to longer military service than six weeks; and their levies could be called out even during seed-time and harvest. The subject peoples might thus be required to furnish forces at any time, even when the free population was engaged on the most urgent works of agriculture. This demand could only be met by the creation among them of a warrior caste, living by the chase and by the plunder of their enemies in war. Bands of such professional soldiery were called *flana*. The professional soldier

was called *féinnid*, *féindid*. We can thus understand how, as the Book of Rights makes clear, the powerful kings of Tara and Cashel kept the territories around those strongholds in the occupation of subject states, instead of colonizing them with branches of their own race. By this means they held at their disposal, at all seasons and for indefinite periods, the forces of the subject peoples almost in the condition of a standing army.

That *fiana* meant levies of inferior political status is, I think, apparent in the verse from a poem on the death of Brian Catha an Dúin (A.D. 1260)—*do ghoin a bfian ar mbranán*—which has reference to the game of *brandub*, resembling chess, and is translated by O'Donovan “their *pawns* (*fian*) have checkmated our king.” Here *fian* denotes the pieces of inferior status in the game. The epithet *ri for fianait*, which occurs several times in Gilla Coemáin's poem on the high-kings, is seen to have a special significance. It means an *over-king*, for such alone had power to call out the *fiana* of the subject states. The *fiana* were not mercenary troops. A mercenary was called *amus*; mercenary service, *amsaine*.

We do not hear of contemporary *fiana* in the Annals. They probably belonged to no later period than the completion of the Milesian conquests, which virtually came about in the fifth century, before our contemporary political records begin. By that time the subject states had probably attained the fixity of conditions indicated in the Book of Rights. When the stress of conquest had passed away, the existence of professional armed bands on an extensive scale must have been felt to be a burden and a danger. The *fiana*, therefore, are prehistoric; but that such a class could have been invented for literary purposes is inconceivable. Their existence is a fact preserved by a genuine and vivid, if somewhat idealised, tradition.

How and by whom was the literary tradition of the *fiana* maintained? We can answer with certainty that it was not maintained by the literati of the dominant race. The great list of 187 tales in the Book of Leinster contains only four or five titles that can be taken to refer to the Fenian cycle. The almost complete absence of pieces in Old Irish, or bearing linguistic evidence of an earlier than

Middle-Irish casting, confirms the testimony of the list. The Fenian literature, as a body, came into the great literary schools no earlier than the Middle-Irish period.

Does not this prove too much? If hardly any traces of Old Irish are found in the earlier Fenian literature, must we not conclude that the Fenian story itself is a Middle-Irish development? I do not think so. We have to consider the different circumstances in which the dominant Milesians,¹ or Scots, adopted the two heroic cycles. This race appears to have had no body of ancient hero-lore peculiar to themselves. The romance of their past grew up around a skeleton of artificial history, pieced together by the schools. Upon this structure were overlaid various patches of the traditions of the older races.

It was apparently during the seventh century that the Milesian poets adopted the Ulidian hero-lore.² We find them about the same period adopting the Ulidian scheme of history. Dr. MacCarthy (Todd Lectures, vol. iii) finds the oldest traceable effort to devise a history of pre-Christian Ireland in one of the "Synchronisms" preserved in the Book of Ballymote. Applying chronographical tests, he says that this document "may date from the end of the sixth century." The only detailed piece of Irish "history" in the document is a list of the Ulidian kings from the foundation of Emain to the period of the Ulidian epic. In it, and not in Tigernach, occurs originally the statement that nothing of Irish history is known or credible prior to the foundation of the Ulidian capital. Clearly this earliest history is of Ulidian origin, and is copied into a document embodying in a crude form the Milesian theory of ancient Ireland. It would appear from all this that the Ulidian remnant was the first section of the Irish to cultivate a written literature dealing with matters Irish and secular. For this purpose they were specially advantaged. They had a rich hero-lore, a proud tradition, and their country was the scene of

¹ I use this term to designate the dynastic races of Tara and Cashel in the historical period. They cannot have risen into prominence long before St. Patrick's time.

² The occurrence is symbolised in the story of the "recovery" of Táin Bó Cualnge.

St. Patrick's earliest and most thorough labours, which brought the new stimulus of Christian and Roman literary culture, of thorough familiarity with the arts of writing and reading. Between their conversion to Christianity and the seventh century, the Ulidians appear to have secured for themselves a literary primacy, amounting nearly to a monopoly of Irish secular literature.

Hence the Milesian writers, when they adopted the Ulidian hero-lore, adopted it as a classic, with all the extreme reverence shown by people new to any form of culture towards those from whom that culture is received, and by whom it has been developed. The Ulidian sagas, having once passed into the hands of the dominant race, became rigidly crystallized, and ceased to evolve. Most of the changes they afterwards suffered were due, not to invention, but to the limitations of the scribes.

The early history of the Fenian hero-lore was quite different. This cycle remained in the possession of the subject races apparently until about the tenth century. As the Milesians, though masters of nearly all Ireland, never colonized more than about one-third of the country, the remaining two-thirds continuing in the occupation of the older races and under the rule of their native kings, it is evident that this epic of a subject race had an extensive public to whose sympathies it could present a strong appeal. Thus it must have spread from North Leinster, where it first took shape, through a large part of Ireland, ultimately reaching the furthest bounds of Gaelic speech. The period I postulate for this extension is the early centuries of Milesian domination, mainly between the years 400 and 700. During this time the Fenian tradition must have been purely oral, and therefore susceptible of local development to any extent. It seems to have taken a particularly strong grip of the Ivernian population of West Munster, the region around Loch Léin becoming a second home, not only for the cultivation of the epic, but for the life and actions of the heroes. The story of Diarmaid must have been developed among the Corcu Duibne, whose territory embraced the modern baronies of Corcaguiny and Iveragh, and extended eastward to Loch Léin.

In the published portions of the cycle previous to this present volume, the part of Goll and his kindred has not been relatively prominent. But one has only to go upon the track of Fenian folklore among the Connacht peasantry of to-day, to find that in that region Goll is the foremost hero of nearly every tale. The race of Goll, the Clanna Morna, as already stated, were believed to have been a sept of the Connacht Fir Bolg.¹ Naturally this branch of the Fiana was not made much of either in North Leinster or West Munster. These regions adopted Fionn as their chief hero; and the Clanna Morna were his hereditary foes. It was the descendants of the Fir Bolg, who then and since then were numerous in the western province, that magnified the part of Goll. In Donegal, as in Connacht, Goll is the chief popular hero of the Fiana, the paragon of valour. Donegal also was Fir Bolg territory until its conquest by the sons of Niall, and after conquest was largely peopled by vassals of the Fir Bolg race. The Duanaire shows that the western and north-western sub-cycle of Goll and his kindred found full expression at an early date in written literature. As in the western folk-tales, so in a number of these poems, Goll is made superior to Fionn in valour and truth.

It may be asked why, if the Fenian cycle was thus spread over Ireland, and accessible to the Milesian writers at all points, it was not taken up by them in preference to the Ulidian cycle, which, until the seventh century, was confined to one remote district. The question has already been partly answered. The Ulidian cycle came armed with the great prestige of letters. But a still more potent reason must have operated. In the seventh century the Ulidians were a free race. There is no sufficient proof that, at this period, they accepted even the suzerainty of the Uí Néill. Their hero-lore invariably represents them as something more than free, holding their own against "the four great fifths of Ireland." In order to bring the scene of action within their own familiar bounds, the author of *Táin Bó Cualnge* had to adopt the dramatic device of casting on his heroes a spell of sickness,² during which the otherwise

¹ Magh Maen, in south Connacht, was their home.

² The episode of the sickness, as Mr. Nutt urges upon me, can hardly have been a mere literary device. The device lay in the use made of the episode.

impossible is accomplished—the Ulidian territory is overrun by enemies. A conquering and dominant aristocracy could appreciate such a story of freemen coming from freemen. On the other hand, the Fenian epic was in form and essence the story of a vassal race. We have seen that it was distinctive of freemen that they could not be kept in military service beyond a stated short period in each year, and could not be called out during seed-time or harvest to go upon expeditions. To belong to a permanent military service was the part of vassaldom; and vassaldom therefore was the most prominent character of the Fenian story. The whole Fenian tradition must thus have been repugnant to the sympathies of the free Milesians. Again, the Fenian hero-lore was kept up and cultivated by the conquered races, whom, even in the tenth century, the conquerors still called *doer-thuatha*, unfree peoples, reserving the title of *soer-chlanda*, free races, for themselves. When we see the deep repugnance with which a modern few, identifying themselves with a bygone era of conquest, regard the native language and literature of the Irish people, we can understand how the Milesian conquerors, while the memory of conquest was still green, must have looked upon a literary tradition, not only peculiar to the subject peoples, but itself redolent of their subject status.

The inclusion of a Fenian tale in the Psalter of Cashel (about A.D. 900) is the first evidence we have of the adoption of the cycle by the ruling race; and the context of this tale proves that it came fresh and unchanged from non-Milesian hands. By this time a new school of Irish learning had come into being, presided over by the chief *filidh* of the Milesian courts. The main work of this school was to reconstruct the early history of Ireland, and the central theory of its Irish history was that Ireland had been subject to the Milesian race for ages before the Christian era. The method of work was to make a study of the whole mass of popular mythological and heroic tradition, assigning to it a chronology which did not exist within it, and arranging all the events of tradition in a definite order of succession. It was for this reason that a knowledge of tales by the hundred became such an extraordinary feature of Irish secular learning. The note appended to the list of tales in the Book of Leinster is fairly decisive on the point. The *fili*, or man of letters, took rank according to the number of traditional stories

at his command. But, says the note, "he is no *fili* who does not *harmonize* and *synchronize* all the stories." [O'Curry is responsible for this rendering of the technical verbs employed. Whether or not he has given their exact meaning, there can be no doubt that they refer to some sort of correlating process, and, as a matter of fact, the schools did endeavour to harmonize and synchronize the stories, and presented them as a continuous history with dates.]

The prejudices of conquest had by this time grown feeble. Christianity, apart from its principle of universal brotherhood, had contributed in two ways to elevate the conquered. The territorial organization of the Church was based on the political order of the fifth century. It was contrary to the Church's interest that this order should be disturbed. Hence we find that, in the tenth century, the petty states were, in most cases, ruled by the same dynasties as in the fifth. Two-thirds of these dynasties were of the older races. They remained tributary to the conquerors, but otherwise were apparently equal in franchise. Five centuries of dynastic permanence were in themselves a patent of high nobility. In the second place, a great number of the famous churchmen and religious men of letters were, from the first, drawn from the subject peoples. This fact alone must have tended strongly to equalize the status of conquering and conquered.

Intermarriage with the older dynastic families must have done much to abate racial prejudice. In course of time, the distinction between free and unfree necessarily lost its racial significance, for even an unpaid debt might suffice to disenfranchise the debtor, though of free race.

But the new theory of history made it absolutely necessary to associate the conquering people with the traditions of the conquered. It was from these traditions that the early history was manufactured. It was not possible to set up a Milesian dynasty in remote antiquity, and yet to hold it detached from all antiquity. Thus at first the Ulidians, though their own story tells nothing of it, and all the other ancient dynasties in turn, were woven into the kindred of Milesius of Spain. The whole Irish aristocracy was grafted on a single genealogical tree. Having transcribed all that I could find of the pre-Christian genealogies,

having analysed them, and compared them name by name, pedigree by pedigree, I state here the conclusion—it would be too long to state the argument leading to the conclusion—which, in my opinion, is established beyond a shadow of doubt. The authentic genealogies reach back in no instance beyond the year 300 A.D. All the material referring to any earlier date, and therefore the whole genealogical scheme uniting the earlier lines to the Milesian main stem, is the work of the synchronizing and harmonizing school.

It is rather remarkable that the oldest and chief authority which I have found cited for early composite genealogies is the Psalter of Cashel. This compilation, therefore, particularly belongs to the harmonizing school of history. Thus already in the tenth century, the new theory of racial unity, of a common descent for all the free Irish, had found acceptance in the Milesian courts. The establishment of this theory must have marked the final disappearance of race prejudices. The only races excluded from the genealogical unity were the Galeóin, the Fir Domnann, and the Fir Bolg, for these races had sunk into complete vassaldom, and their dynastic lines had disappeared. If any petty kingdoms of these races had survived, they would almost certainly have been included in the Milesian comity.

It is, therefore, not merely a coincidence that, in the Psalter of Cashel, the hero-lore of the subject peoples makes its earliest appearance known to us in the hands of the dominant race. The time had arrived when the racial and political import of the Fenian sagas could be ignored, and their wider appeal could be accepted without prejudice. Nevertheless, even in the further developments of the cycle, there is a clear note of sometimes covert, sometimes unconcealed, hostility to the masters of Ireland.

It only remains to point out the traces of the later manipulation of the story from the specially Milesian standpoint. We have already seen that there is the Battle of Cnucha without Conn and the Battle of Cnucha with Conn ; the hurling match on the green of a certain fort and the same hurling match in the presence of Conn at Tailtiu. On the other hand, we find events peculiar to the Milesian story ; and in one version the Fiana are absent from mention, in another

version they take a leading part. The Battle of Mucrama is one of these. The death of Coirbre Lifechar is another. It is usually told that Coirbre fell by the hand of Oscar, and Oscar by the hand of Coirbre, in the Battle of Gabair. I once imagined that this event was almost certainly historical, as the tradition of the death of a high-king and the manner of his death about A.D. 300 was likely to have been faithfully preserved. My faith in traditions dating from A.D. 300 was shaken by the discovery that the three joint kings who succeeded him, the Fothads, were a triad of divinities whose father was Lugh Lámfada; it was further shaken on learning that Coirbre, according to another story, was slain by a Munster prince. Wherever we find the Milesian kings of Meath or Cashel in the Fenian tales, or the Fiana in tales of the Milesian rulers, we find a story shaped or revised in the tenth century or later.

Unlike the Ulidian epic, the Fenian cycle thus became the property of the whole nation without any burden of learned prestige. Its credentials were solely popular. Its general character and scheme were, indeed, too firmly fixed in the popular mind to admit of change. Otherwise it was open to every kind of development, as the taste of the author and the public might dictate. Even a writer schooled in the Ulidian tradition might endeavour to archaize the story. One at least of the poems edited by Windisch is, I feel sure, a *tour de force* produced in this way.¹ But in general the Fenian tales and poems were composed in the current language of prose and poetry, requiring no gloss. This fact, combined with the circumstances of their earlier history, enabled the Fenian sagas to oust completely from popularity the far grander and more impressive epic of the race of Rudraige.

The history of the Fenian epic, as I have essayed to reconstruct it, offers an easy solution of several problems. It explains the form of the heroic narrative, and the peculiar rôle of the heroes. It explains the long-deferred appearance of the epic in written literature, and its forward state of development when at length it does appear. It explains also the almost exclusive popularity of the epic—its position for many centuries as the chief hero-lore of the Gaelic-speaking races of Ireland and Scotland.

¹ "Irische Texte," p. 162.

The legend of the Fiana, as it spread from race to race, from the Galeoin to the Erneans and the Fir Bolg, from these to the ascendant Scottic aristocracy, was constantly undergoing reformation, and at no time acquired, like the Ulidian story, a classic and final form. It remained always modern, not only in its language, but in the sense of being entirely the property of each succeeding generation of story-tellers and ballad-makers. In this way, it retained the power of constantly and freely assimilating new elements. A bold device—the addition of more than a century to the lives of two of the heroes—enabled the epic to secure for itself the most commanding figure in Irish history, St. Patrick, and to develop a humorous side in the contrast between pagan and Christian ideals. The hitherto published examples of this development belong to the modern period; but a number of much earlier specimens will be found in this volume. It is somewhat amusing to find some present-day writers themselves so deficient in humour as to imagine that, in the debates between Patrick and Oisín, the laugh is turned against Christianity. In the older examples, as is usual in the older literature, the humorous aspect is never stripped to the skin.

The survival of Oisín and Caoilte until St. Patrick's mission probably did not originate in the conscious purpose of introducing the Christian element. Its motive was similar to that which endowed Findtan and Tuan with a still more marvellous longevity. The early native writers were well aware that the art of writing, to whatever extent it may have been practised in pre-Christian Ireland, was not commonly applied to general literary purposes before the time of the Christian scribes. St. Patrick himself taught the alphabet. Oisín and Caoilte lived on, so that they might meet those who were able to *write* the story of the Fiana. Thus we find that two of the poems in the Duanaire commence with the injunction addressed to a Christian scribe, "Set this down, O Brogan, in writing."

The same power of assimilation enabled the story to attach to itself the legends of the mighty ancestor-kings of the Milesian race, Conn and his successors in Tara, Cathair Mór in Ailiu, and Ailill Olom in Cashel. So thoroughly popular, too, was the development of the epic that it found no difficulty in admitting the Norsemen into

the narrative—a glaring anachronism which must always have been patent to the learned. The history of Alexander the Great compelled the admirers of the Fiana to make them also the conquerors of distant Oriental regions. Thus arose the *echtra* or oversea expedition, of which the Duanaire contains two elaborate specimens—the least interesting of all its contents, their virtue seemingly comprised in exciting popular wonder about distant and unknown lands. (At present the term *eachtra* seems to denote any prose tale of a heroic nature or connected with heroic legend, a tale in verse being called *laoidh*.)

The Norman invaders were too modern and familiar to find a place in the action of the epic, which nevertheless has ingeniously contrived to work them in by way of prophecy. Two of the poems in the Duanaire are devoted to prophetic accounts of the Normans in Ireland.

To sum up, the story of Fionn appears to have arisen, like most primitive hero-lore, in the region of mythology. It obtained a peculiar development among the ancient vassal race of North Leinster, the Galeoin, who impressed on the life of the heroes the character of professional warriorship, permanent military service being a special obligation of unfree races only. Ignored by the dominant peoples, the story in this form spread widely among the subject states, and received various local developments. By the ninth century, it had begun to be written down. The old ideas of racial inequality had then lost most of their force; the status of permanent military service had long ceased to be prevalent; and so the stories of the Fiana came gradually to be accepted even by the dominant race on their merits as literature. Unfettered by prestige, the sagas were susceptible of unlimited development, and were free to adapt themselves to popular taste. In time they ousted all their rivals.

4. THE CHARACTER OF THE FENIAN EPIC.

Primitive epopee appears to be the product of a kind of rationalizing or humanizing process. The oldest forms of folklore were doubtless the nature-myth and the anecdote. In the myth, the mysterious forces of nature are deified, and the phenomena they

produce appear as the wars and quarrels, the loves and procreations, the incarnations and metamorphoses of the gods. In course of time, as mythology develops, the original meaning of the events becomes obscured, until at length the whole story becomes cloudy, mystical, and irrational.

Side by side with such a mythological tradition, we must be convinced that every fairly intelligent race possessed a body of purely human anecdotes, dealing with the traditional history of the race itself, and the deeds and sayings of its most memorable men and women. The primitive epic seems to be a sort of rationalizing and humanizing conquest of the myth by the race-tradition. The hero—originally a mere warrior or prince of the race—assumes the rôle of the nature-god; and the superhuman material of mythology is subjected to a human form. The myth, however, is not wholly discarded; for the worship of the gods assures its preservation. Thus primitive hero-lore is always on the borderland of natural religion; the heroes are of the kindred of the gods; the gods share in their fortunes; but many of the deeds ascribed to the heroes are almost transparently duplicates of the deeds achieved by the deified forces of nature, life and death, light and darkness, summer and winter, fair weather and storm, sun, moon, and stars, earth, wind, water, fire.

Miss Eleanor Hull has given us a very interesting account of the mythological elements of the Ulidian epic. In investigating the early genealogies, I have seen enough to indicate that a much fuller connexion between the Ulidian story and the older mythology remains still to be traced. In the Fenian epic the mythological element is less prominent, chiefly because the Fenian epic, as we know it, is the product of a comparatively modern period when Christianity had largely destroyed the vitality of mythological tradition, reducing it from a living growth to the condition, as it were, of dry timber.¹

Nevertheless, the Fenian epic retains clear traces of its mythological beginnings. These traces are most visible, if not exclusively

¹ I refer here to the mythological features of the narrative. As a matter of fact, the direct link with mythological story is, if anything, stronger in the Fenian than in the Ulidian legend.

visible, in connexion with the principal hero, Fionn, proving apparently that this central figure, at all events, has persisted from the earliest phase of epic literature, and that the later and special features of the story are accretions due to the historical causes already indicated. Fionn is a demigod. On his father's side, he is a hero of the ancient Gaiians. His mother is the daughter and granddaughter of the gods. She was Muirenn, daughter of Tadhg son of Nuadhu. It is commonly related that this Tadhg and his father were druids. But in the *Agallamh* (see "*Silva Gadelica*," translation, p. 225), among the various rulers of the Tuatha Dé Danann is mentioned Tadhg son of Nuadhu *out of the beautiful sídh of Almu*. Tadhg, therefore, was one of the immortals who dwelt in underground [mansions of great beauty; and more than that, Almu or Almhain, Fionn's own habitation, was itself one of those dwellings of the gods. Fionn was great-grandson of the deity, Nuadhu, whose name has been found in several pagan Celtic inscriptions in Britain.

Like Hercules, Fionn was a mighty slayer of fierce and destructive monsters; and one of the poems in the *Duanaire* is mainly devoted to this part of his character or story. In modern times, this function of the hero and demigod has been transferred to St. Patrick.

Fionn, the great hunter, may also belong to the mythological period. Apollo was a god of the chase. One of the synonyms by which Lugh, the favourite deity of the Celts, was known in ancient Ireland was Conmac, 'hound-lad,' or Mac Con, 'lad of hounds.' On the other hand, in its historical aspect, the Fenian epic embodies the tradition of a professional warrior-caste, to whom the chase, in a country abounding with wild animals, must have been a customary recreation. Thus the characteristic prominence of hunting in the epic is capable of a less remote explanation than the mythological one.

The enormous numbers of wild animals killed in the Fenian hunts might be taken by many as an instance of that weakness of Irish literature for exaggeration which is often and justly contrasted with the reserve and sense of proportion characteristic of Greek literature and of the modern literatures under Greek influence.

But in a country abounding with game, the battue might well exceed anything in contemporary experience. I find it related, in what purports to be a sober statement of fact, that in a single day's chase, held by Prince Esterhazy, there were killed 80 foxes, 100 wild boars, 160 deer, and 300 hares; and that in the course of a more prolonged hunting expedition by a king of Naples in Austria, the game taken included 5 bears, 13 wolves, 17 badgers, 354 foxes, 1,145 does, 1,625 roebucks, 1,820 boars, 1,950 deer, 11,121 rabbits, 12,335 partridges, 15,350 pheasants, and 16,354 hares.

For many other intimate relations between Fionn and the immortals, the reader may consult *Agallamh na Seanorach*. Though not itself ancient, this tract appears to contain much matter of great antiquity, such as the mythological traditions of Almu mentioned above. Many of the anecdotes are inconsistent with each other; and the whole seems to have been a rambling compilation of traditions of the Fiana from all sources. It has occasional quotations from poems to be found in the *Duanaire*.

Leaving to experts the further investigation of the Fenian epic as related to mythology, I now turn to the story as we find it. It seems to have first taken the shape of a distinct epic as the narrative of a blood-feud or private war, *ficb bunaid*, as it is called in the *Macgnimartha*—an hereditary vendetta. A similar foundation belongs to many of the Greek tragic tales. The duty of avenging a kinsman's blood, even though shed in open battle or for a just cause, was a prime element, one might say, of the religion of primitive races. Every homicide started a new and apparently interminable movement of fate. Even a compact of peace or the formal acceptance of the *eric* or compensation allowed by law was often of no avail to still the voice of blood. Thus the hero-tale that commences with a slaying, contains from the first all the elements of a dark impending tragedy. Such a tragedy is the story of the Fiana.

In the *Macgnimartha* the inexpiable feud arises out of the killing of Cumhall in battle by the Luagni and the House of Morna. Whence it was the destiny of Cumhall's unborn son to follow the game of vengeance to the end. We may, I think, assume that a

simple version of the story was at one time current, in which Fionn avenged his father by slaying the chiefs of the Luagni and the Clanna Morna, and in turn perishing at the hands of their kindred. But in the later versions of the story, developed probably far away from the southern bounds of Meath, the Luagni, an obscure vassal race in historic times, are no longer thought worthy of prominence; and their place is taken by the Milesian kings of Tara. Conn of the Hundred Battles becomes the chief enemy of Cumhall. Goll mac Morna held the post of commander of the fians or professional fighting bands under the high-king Conn. The command is taken away from Goll by Conn, and given to Cumhall of the Galian race, who banishes Goll from Ireland. This Goll episode is absent from the *Macgnímartha*, and, no doubt, originated in Connacht.

Later on, Conn quarrelled with Cumhall, and deprived him of the command, recalled Goll to Tara, and with his aid made war on Cumhall and the Leinster fians. The issue was tried in the battle of Cnucha, supposed to be Castleknock, near Dublin. Cumhall was slain by the hands of Goll and his brothers. Thus the blood-feud began, the parties to it being on the one side the kindred of Cumhall, the House of Baoisgne, and on the other side the House of Morna and the high-kings, viz., Conn, his son Art, Cormac son of Art, and Cairbre son of Cormac.

Fionn, a new-born infant, was carried off into hiding from his father's enemies. His youthful exploits are related in the *Macgnímartha*. When he came to man's estate, a reconciliation came about between him and Conn. This feature of temporary pacification serves to heighten the tragedy, and is found not only in the main story, but in several episodes. Thus, Fionn becomes temporarily reconciled also to Goll, to Diarmaid, and in the very striking first poem of the *Duanaire* to the hero Aedh Rinn. The reconciliation in the main story also serves to provide a period of peace in which tales may be told of the great hunting exploits of the Fiana, the destruction of monsters, the holding of feasts, the defence of Ireland against foreign invaders, many supernatural encounters and adventures, expeditions over-sea, and a rich and unlimited variety of other episodes, which could not take place in the midst of an implacable vendetta. Of all the episodes, the most striking

and elaborate is the well-known story of Diarmaid, evidently of West Munster origin.

Then comes the inevitable rupture of the peace. No writer attempted to compile the whole Fenian story in one consecutive narrative. It was always dealt with piecemeal, and the sequence of events thus escapes being indicated. But it is almost necessary to suppose that the rupture between Fionn and Goll took place while Fionn was still on fairly peaceful terms with the other section of his enemies, the kings of Tara. The story of the final war between Fionn and Goll was no doubt chiefly elaborated in Connacht. Several of the poems in the *Duanaire* deal with it; and in them, while Fionn is always the more powerful, Goll is the greater and the nobler hero. The end of it was that Goll was cut off from escape on a rocky promontory, reduced to the last extremities by hunger and thirst, and at length slain.

Thus the issue is left between Fionn and the royal house. The making of this portion of the story appears to have been done mainly in southern Ireland. Even while the peace remains, Fionn is usually exalted in numerous suggestions above the high-king Cormac. During the Christian period the dominant dynasties of Meath, Connacht, and Ulster all regarded themselves as descended from Cormac, who is depicted as the most majestic of all kings of Ireland, and is himself the foremost hero of a considerable cycle of tales. Throughout the same period, the line of high-kings claiming Cormac as their ancestor was incessantly engaged in efforts to maintain its suzerain claims over southern Ireland; and its efforts were incessantly and vigorously resisted. Hence we may safely infer that the glorification of Fionn above Cormac, a Leinster warrior chief above the forefather of the chief dynasties of "Conn's Half," was not likely work for northern poets, and was a congenial task for the poets of the south. Fionn is represented sometimes at peace with Cormac, sometimes at war with him and victorious over him. When Cairbre son of Cormac becomes king, it is war to the end. In the Battle of Gabhair, Cairbre and Oscar, grandsons of Fionn, fall by each other's hands; but the Fiana are hopelessly overthrown. The remnant of the House of Morna take vengeance for Goll by assisting the king to crush the Fiana of Fionn. Fionn

himself is slain in a separate engagement, his slayers being three sons and a grandson of Uirgrenn. Uirgrenn was chief of the Luagni, and took part in the killing of Cumhall which caused the feud. He was afterwards slain by Fionn in vengeance. The tragic story of the Fiana thus ends as it begins among the ancient races of northern Leinster.

The characters of the principal heroes of the epic are for the most part of a single type, embodying three fixed traits—courage, generosity, and courtesy. Such are Oisín, Oscar, Diarmaid, Mac Lugach, Faelán, and many others. Goll varies a little from the type, in that his frequent plight of adversity enables the poet or narrator to endow him with a peculiar fortitude and endurance. Caoilte also diverges a little from this common mould. He is usually represented as pre-eminently a gentle-hearted and love-worthy hero. A few of the heroes have their individual traits more strongly and consistently worked out.

The character of Fionn appears nearly always to have been clearly recognized by the narrators. It is a peculiar character. Officially—if one may so speak—he is posed as the embodiment of greatness: he is valorous, of boundless generosity, of high courtesy. But the burden of vengeance and of fate casts a dark shadow on the more intimate folds of his mind and heart. He is cautious, subtle, and deliberate, darkly vindictive, never wholly placable, sometimes well-nigh treacherous. One might almost imagine him to be a prophetic symbol of the modern great state, magnificent in its undertakings, lavish in hospitality and in giving and spending, dignified in every peaceful relation, commanding constant tributes of admiration; and yet behind all this—suspicion, craft, selfishness, great depths of meanness, no true and full acceptance of the dictates of honour, compassion, and generosity, no weakness for the moral law in the exercise of sovereign opportunity. This hard and selfish character must have manifested itself to our forefathers in certain strong figures among the warlike kings of the tenth, eleventh, and twelfth centuries; of whom the annals now and then relate the most ruthless and unconscionable deeds, and other deeds of fearless valour and noble generosity, ending all with an obit of superlative glorification.

Conán mac Morna is another clearly individualized personage. In the later developments, apparently of southern origin, Conán becomes a laughing-stock. There is nothing humorous in his earlier portrait. He has all the courage of the hero-type, but entirely lacks its courtesy and generosity. Hence he is called *peap millte agur mór-buaibarta na Féine*, 'the wrecker and great disturber of the Fian,' not the terms to describe a comic character. The early epic is a tragedy, not admitting laughter even into its peaceful interludes. The sole humorous element is late and external to the story—Oisín's difficulty in embracing Christian ideals of life. This feature already appears in the Duanaire, but is treated with great reserve. In later poems, it becomes a subject of free facetiousness.

Not least remarkable among the contents of the Duanaire is the group of short poems of three stanzas and upwards. They relate no incident of the epic, and describe no portion of its apparatus. The narrative and descriptive poems of greater length appeal to the ordinary audience that loves a traditional tale; and, as I have already said, there is proof that these poems reached the people, and became incorporated in their folklore. The shorter poems make no such appeal, nor are they of the character of the metrical insets that are so often found in the Middle-Irish prose tales. They are therefore independent compositions, presenting to us a thought or group of thoughts which the narrative created in the mind of the poet. They seem as spontaneous and irresponsible as the song of a bird when the rain-clouds have gone by; there is no attempt to give them an outer framework. The passing notion is committed to its wording, and no more said. They are something like sonnets, but free from the heavy pretentiousness of the claim that the sonnet always makes, and does not always make good. It is fortunate that we have them; for they reveal to us a great deal of the mind and poetic ideal of the makers of the Fenian poetry. They show that these were writers, students of their art, and not merely versifiers of tales for popular consumption; that they were poets who could compose to please their own taste, for the little pieces aim at no public reward. In no case is the name of the poet

attached to them. His recompense is neither fee nor fame. Yet, though writers and students of their art, these poets belong not to the closet, but to the open air. The beautiful sleep-song of Grainne to Diarmaid begins as tenderly as though it were sung in a luxurious mansion, but quickly reminds us of wooded glens and heathery mountain slopes. In truth, nearly all our ancient literature was written within twelve paces of nature's own domain, wherein the writer was a constant dweller, not a visitor. So, too, when these poems tell us of the deeds of men, the poet is intimate with the whole reality that is the basis of what he describes—perhaps, indeed, was a sharer in the battle or the chase. Cormacán the Poet wrote the noted historical poem on the Circuit of Ireland by Muirchertach of the Leathern Cloaks in 941. Cormacán himself put on his leathern cloak, and stepped forth from Ailech with the thousand veterans, entered with them the royal fortresses, heard his master dictate submission, saw the golden fetters placed on the limbs of princes, slept out in the snow, listened to the music he describes, of the hail-stones at night rattling on the leathern mantles, marched over the mountains and the plains, forded the rivers, faced the hostile provincials, carried his life in his hand from Ailech to Ulidia, from Ulidia to Leinster, from Leinster to Cashel, and thence through Thomond and Connacht, and back again to the ramparts of Ailech. So when we read these ancient poems of battle and feast and chase, we know that much of their content has at least a true and close relation to the experiences of living men, and is not filtered down through a long succession of theatrical conventionalities from book to book, as is so much of the imaginative literature of modern times.

All the poems in this instalment of the *Duanaire* are written in the ancient syllabic non-accented metres. Various metres are employed, most of them arranged in quatrains of four verses, with seven syllables to the verse. The quatrains are printed as distichs, two verses to the line, which is the arrangement of the ms. and of nearly all ancient mss. The reader of modern Irish should bear in mind, in reading Old or Middle Irish poetry, that the modern accentuation of one syllable in each word must be carefully avoided if it is desired to appreciate the metrical value and rhythm of the poems. All syllables, in whatsoever position, and however lightly

accented in modern pronunciation, must be regarded as equally accented in the olden poetry. Thus in the first stanza of the Duanaire, Fíonn and Úáilgíonn should be read so as to rhyme fully. The second syllable in Úáilgíonn should be accented as strongly as the first, not lightly passed over, as in the modern pronunciation. The same applies to all syllables in every verse, no less than to the rhyming syllables. Again, there are no slurred consonants making one syllable of two, as at present pronounced. The word uBall has to be read u-Ball, not úll. Except the mute þ, every consonant requires its natural sound as if at the beginning of a word.

THE RACE AND HOME OF FIONN.

The genealogical accounts of Fíonn are widely various, and form a striking example of the freedom taken by the genealogists in their dealings with the prehistoric period. In his great "Book of Genealogies" (R. I. A. copy, p. 435), Dubhaltach Mac Fir Bhisigh quotes six different pedigrees for Fíonn, the sole point of agreement in the six being that Fíonn's father was Cumhall.

Two of the pedigrees trace his descent to Nuadu Necht, thus :

- | | |
|-----------------|----------------------|
| 1. Nuadu Necht. | 1. Nuadu Necht. |
| 2. Baoisgne. | 2. Fergus Fairrge. |
| 3. Subhalt. | 3. Soalt. |
| 4. Trenmor. | 4. Alt. |
| 5. Cumhall. | 5. Cairbre Garbhron. |
| 6. Fíonn. | 6. Baoisgne. |
| | 7. Mudh (Mugh). |
| | 8. Buan. |
| | 9. Fergus. |
| | 10. Trendorn. |
| | 11. Trenmor. |
| | 12. Cumhall. |
| | 13. Fíonn. |

Nuadu Necht is the god Nuadu, regarded as ancestor of the royal line of Leinster, Dal Niadh Corb. He figures in the list of prehistoric high-kings of all Ireland. In these pedigrees, therefore,

the genealogists claim Fionn as a Leinsterman, and ennoble him by attaching him to the ruling race.

A third pedigree runs as follows :—

1. Sen.
2. Deadhadh (Dedu).
3. Daire.
4. Forgoll.
5. Goll.
6. Fer da roth.
7. Baoisgne.
8. Cumhall.
9. Fionn.

Dedu son of Sen is a mythological ancestor of all the branches of the Ivernian or Ernean race. The Erainn of Munster are called Clanna Dedad, descendants of Dedu, in the Ulidian sagas. This pedigree deals with Fionn as an adopted hero of the Erainn, the ancient Iverni.

Two other pedigrees claim him for other Munster races. “ Fionn son of Cumhall, son of Baoisgne of the Orbhraighe of Druim Imnocht.” “ Fionn son of Cumhall, son of Baoisgne, son of Oiche, of the Corca Oiche of the Fidhghenti.” The Orbhraighe of Druim Imnocht are apparently a sept of the race whose name is retained by the barony of Orrery, County Cork. The Ui Fidhghente were their neighbours. The Orbhraighe were tributaries of Cashel; the Ui Fidhghente, comprising the petty kingdoms of Ui Chairbre Aebhdha and Ui Chonaill Ghabhra, both within the present County of Limerick, were free States of Munster, claiming common descent with the dynasty of Cashel. These two pedigrees further exemplify the cultivation of the Fenian epic transferred to Munster.

The sixth account of Fionn’s descent given by Dubhaltach—fifth in his order of statement—is endorsed by him, doubtless because alone it agreed with general tradition, “ Others say—and it is true—that he was of the Ui Tairrsigh of Ui Failghi. The Ui Tairrsigh were a vassal-people. They were specifically of the Luaighni of Tara, and of the Fir Cul of Bregia; and this is one

of the three houses from which the fian-kingship of Ireland was wont to be filled, for the king of the fianns of Ireland was king of the Buaighni or of the Luaighni."¹

Dubhaltach had a good warrant for preferring this account. It was not only that intrinsically it appeared more genuine than the others; for when we find conflicting pedigrees of a national hero, or even of a modern plutocrat, one giving him a plebeian, others a regal descent; one assigning him to a submerged race, the others attaching him to still extant dynastic families, we have little doubt as to which version is the more likely to have been meddled with. But that Fionn belonged to the sept Ui Tairrsigh happens also to be the oldest doctrine of his origin known to us. It is the doctrine of the oldest of the Fionn-sagas, the *Macgnímartha*.

"The Ui Tairrsigh of Ui Failghi" means that they were located in the territory of the Ui Failghi, one of the chief free dynastic races of Leinster, whose name is perpetuated in the modern baronies of East and West Offaly, County Kildare. The name Ui Failghi, descendants of Failghe, is traced by the genealogists to the prehistoric Ros Failghe, son of Cathair Mor, but is more probably derived from the noted Failge Berraide, a king of North Leinster in the early Christian period. It was in his time that the plain of Meath, west of Bregia, was wrested by the race of Niall from the Leinstermen (see "Annals of Ulster," A.D. 515). Fionn's home at Almha is on the border of the modern Offaly.

The Ui Tairrsigh are stated in the *Macgnímartha* to have been a sept of the Corcu Oiche of Cuil Chontuinn, which must have been somewhere in North Leinster. This partly explains why he is claimed for another Corcu Oiche located in Munster.

Dubhaltach is apparently in error where he says that the Ui Tairrsigh were a branch of the Luaighni of Tara. In the *Macgnímartha*, the Luaighni appear as rivals or enemies of Fionn's race. Moreover, on page 55 of his "Book of Genealogies," Dubhaltach quotes an older writer, who says of the Gaileoin

¹ Asberaid araile 7 is fíor sin gurab do Uibh Tairrsigh do Uibh Failge dho. Aithechtuath na hUi Tairrsigh; do Luaighnibh Temhrach 7 dferaib Cul Breghe do sunnradh iad; 7 ase sin an treas teallach o ngabhthaoi ri-fendecht Ereinn, ar ba ri ar Buaighnibh no ar Luaighnibh ri fhian Ereinn.

that they comprised the Tairrsigh, and "of these was Fionn the fian-chief." The Luaighni and the Gaileoin were distinct peoples.

Keating, in his "History of Ireland" (Irish Texts Society, vol. iv., p. 201), writing of the Fir Bolg, says: "Some antiquaries say that to them belong these three races which are in Ireland and not of the Gaedhil, namely, the Gabhraighe of the Suca in Connacht, the Ui Tairsigh in the territory of Ui Failghe, and the Gaileoin of Leinster." Fir Bolg here, as usually in the histories, means all the ancient race-elements which, having lost their dynastic autonomy through conquest, were excluded from the genealogical roll of freedom. The passage indicates that the Ui Tairsigh still survived as a sept within the period of Irish MS. literature. It appears to suggest that the Ui Tairsigh were distinct from the Gaileoin; but on closer examination it will be found that this view is not urgent. In the oldest historical period, gentile names in 'Ui' are distinctive, not of a whole tribal or racial organization, but of a sept or subdivision. Thus, in the Trinity College MS., H. 3. 17, p. 761: "Hui Fideuire 7 Hui Saine 7 Hui Cairpri 7 Hui Taisce 7 Hui Cail 7 Hui Naisi 7 Hui Mail hec sund (haec sunt) septem genera Gailinga." Hence the Ui Tairsigh in the writers cited by Keating may have been named only as the most noted sept of the Gaileoin.

The Book of Ballymote (p. 140) gives an account of the vassal-peoples of Ireland. In the account is embodied an abridged version of the story of the Hostel of Mac Dareo, telling how the vassals under Cairbre Cat-head overthrew the free races of Ireland. A fuller version of the story is given in the Book of Fermoy. In the latter version we read regarding Cairbre: "He was of the Luaighni, and was king over them, for from among these the headship of the vassals used to be taken."¹

This statement supplies a remarkable parallel to the passage already cited from the Book of Genealogies. In both, a king who is not the ordinary territorial king of a free race, but the king of a scattered and landless people, is selected from among the

¹ Ba do Luaghnibh do ocus ise ba rí f[oraib] air ba huaidhibh sen no gebthe cennus aif[thech.]

Luaighni. In the one case, he is king of the vassal-peoples of Ireland; in the other, he is king of the fiana of Ireland. But I have already shown that the status of fian-service was not compatible with the rights of freemen. The fiana and the vassals in the two passages are identical, or rather the fiana are the armed forces of the vassals, their forced levies fighting under the free kings.

The story of MacDareo's Hostel is followed in the Book of Ballymote by an account of the distribution of the vassal-peoples in the various free territories. The tract appears originally to have consisted of three sections: (a) a double list of the vassal-peoples, arranged according to *aicmi* or septs, and again according to *tuatha* or political groups;¹ (b) the story of the vassal insurrection; (c) an account of the territorial distribution of the vassals. All three sections are given in the Book of Ballymote; but the story is cut down to what was regarded as historically essential. In the Book of Fermoy, the second section alone is given, the story being told at full length, and with many embellishments. In H. 3. 17 (p. 740), the first and third sections are given, the story being omitted. The third section alone is given in the Book of Genealogies, p. 50. We have thus three versions of that part of the tract that deals with the distribution of the vassals. The three versions come from a common source, but none of them is derived from the other. It is evident from their variations that each of them comes independently from a very ancient ms., perhaps through a number of intervening copies. It is also evident that the original ms. was partly illegible to its copiers. Thus the three versions assist in the restoration of the genuine text, which may have been that of the Book of Glendaloch, cited at the outset by the Book of Ballymote. It is to be hoped that this important text may soon be published. Meanwhile, I have felt it necessary to prefix so much to the following passages from it, dealing with the distribution of the Gaileoin and the Luaighni, the chief rival races in the oldest extant story of the Fiana.

¹ In the Book of Ballymote, between the two lists, come these words: *Aicmeda na nathach insin. A tuatha inso.* "The foregoing are the septs of the vassals. The following are their *tuaths*."

Attiadso na tuatha asa fail an¹ Gaileoin hi cuigiud Lagen Tuath-Gabair. Teora fodla foruib .i. Tuath Fidga² agus Tuath Fochmaind³ agus Tuath Aithechda.⁴ Tuatha Fochmuinn⁵ for Aib Failgi agus for Fothartaib Airbrech agus for Almain agus anas dir di di finib.⁶

Tuath Aithechda⁷ batar for airthiur Life co muir.

Tuath Fidga⁸ for Fortuathaib Lagen agus for Uib Cennselaig⁹

.....
 Tuath Luaigne¹⁰ i mBregaib agus i lLaegaire agus in Ardgall agus isna Delbnaib¹¹ agus i nUib Maic hUais¹² agus co Temraig agus¹³ o Inbiur Colptha co comar Cluana hIraird.

“The following are the tuatha—states, politically composed groups—of which the Gaileoin in the Fifth or ‘province’ of Leinster north of Gabair consist: there are three divisions of them, namely, Tuath Fidga, ‘forest tuath,’ and Tuath Fochmainn, and Tuath Aithechda, ‘vassal tuath.’

“Tuath Fochmainn are located in Offaly and in Fotharta Airbrech (in the north of King’s County) and upon Almha and whatever septa are proper to Almha.

“Tuath Aithechda were in the east of the Liffey valley as far as the sea.

“Tuath Fidga in the Fortuatha of Leinster (in the Wicklow Mountains) and in Ui Cennselaigh (Co. Wexford largely)

“Tuath Luaighne were in Bregia (to the north and south of Tara), and in Laegaire and Ardgall (two petty kingdoms of Meath), and in the Delvins and in Moygoish (both in Westmeath), and up to Tara, and from the mouth of the Boyne to the confluence of Clonard.”

¹ In the notes on this passage, B = Book of Ballymote, H = H. 3. 17, M = Mac Fir Bhisigh, Book of Genealogies. B and M commence at Gaileoin. Unimportant variants are not noted. ² Egdha H. ³ Ochmain H.

Fochmhuind M.

⁴ Athachda H, M.

⁵ Fochmaine H.

Fochmhuinn M.

⁶ ‘Anas dir di di finib’ must have been hard to decipher in the original. B has ‘anas dir di i finib.’ H has ‘isasdadmaib.’ M has ‘mairtinibh no maidirdinibh.’

⁷ Athachda H.

Achda no athachda M.

⁸ Figda H.

⁹ Uib Failghe M.

¹⁰ Luigne H. Luighne M.

¹¹ isne da Delba B.

¹² Cuais H.

¹³ ocus omitted B.

In the territories occupied by the vassal-races of the Luaighne and the Gaileoin here indicated, we have the original theatre of the Fian-sagas, and the original home of the chief personages in the sagas, excepting the Clanna Morna from across the Shannon. The intimate and close-woven connexion between the Fian-legends,—the family of Fionn, the status of the Fiana, the great house of Almha, the central blood-feud—between all these and the vassal-races of North Leinster and Meath—stands out as plain as day.

In the *Colloquy with the Ancients* (Silva Gadelica, vol. ii., p. 245) we read :—

“The king further questioned Caeilte : ‘Whence was Finn mac Cumhall’s origin?’ and he replied : ‘Of Leinster, being of the Ui Thairrsigh, that is from Glaise Bolcain ; or he was Finn son of Cumhall, son of Tredhorn, son of Cairbre, called Garbhshron or ‘rough-nose,’ son of Fiacha Fobhreac or ‘the slightly speckled,’ of the Ui Fhailge, a quibus ‘Offaley.’ ‘Whence sprang his mother?’ ‘She was Muirne smooth-neck, daughter of Teigue son of Nuadha, of the *Tuatha De Danann*.’”

Almha—great broad Almha of Leinster—was Fionn’s inheritance through his mother, who inherited it from her grandfather Nuadha of the *Tuatha De Danann*, that is Nuadu the god. Almha will be found on modern maps, under the name of the Hill of Allen, in a central position in the county of Kildare. It is not a high hill, its summit being but 650 feet above sea-level. But it is a commanding hill, for there is no higher within many miles. It looks northward towards the plain of Meath, held by the Leinstermen until the sixth century ; eastward across Magh Life ; southwards it sees the Curragh of Kildare, ‘a sea to the horizon’ ; westward a wide expanse of the Bog of Allen, matrix of many rivers. Within a short day’s march on the east lay Nás Laighean ‘Naas of the Leinstermen,’ the home of the Leinster kings. Equally near, on the edge of the Curragh, was Ailinn, their more ancient seat. About as far to the west was the forest Fid Gaible, where the infant Fionn was hidden from his enemies. The Feeguille river in King’s County preserves its name.

Lady Gregory, who paid a visit of exploration to the Hill of Allen a few years ago, told me no trace of ancient earthworks, or of ancient works of any kind, was visible on the hill. Almha, in fact, was not a stronghold like Tara, Emania, or Ailinn. It stands out in a land of bogs and moors, too poor to be immediately occupied by any ruler of importance. Its military value must have consisted in its being a watching-place from which the Leinster king in his stronghold of Ailinn might be warned of an enemy's approach from the hostile frontier north or west. No place was more likely to be chosen as a post to be constantly occupied by a watching party drawn from the vassal forces of the Gaileoin who lived in the surrounding country. But Almha had other associations. It was, as we have seen, the *sidh* wherein dwelt Tadhg son of Nuadhu of the Tuatha De Danann—that is, of the immortals. In the Colloquy (Silva Gad., p. 225) Tadhg is one of the list of divinities including Bodhbh Dearg, Aengus, Lir—all of immortal race—and Finnbheara, of Cnoc Meadha, who, as a king of the fairies, is still neither dead nor forgotten; and while Fionn is ruling in the house of Almha among mortals, his grandfather at the same time rules over immortals in the *sidh* beneath. Thus Almha is seen to have been the natural meeting-place of the two traditions—one historical, telling of the foretime valour and achievements of the Gailian vassal-bands; the other mythological and common to the Gaileoin and other kindred peoples. In this respect, the dwelling-place of Fionn resembles Fionn himself.

Much that is of importance in the way of notes and general comment would at present be premature, until the second half of Duanaire Finn is ready for publication. For the shortcomings of this first half, I can only say, with Niall Gruamdha, αὐτὸν ἐρρόκαπε.

EMENDATIONS, Etc.

In the printed text, I have endeavoured to reproduce the ms. as closely as the types would permit. The following emendations are confined to obvious or probable errors. Mere variations of spelling are not dealt with, unless they appear misleading. As the poems differ probably in date, and all belong to a period of changes in spelling, I have set up no standard in making corrections. Metrical faults are noticed. Most of them are likely to be due to the scribes. The translation will often be found to have been necessarily based on emendations. Roman numerals denote the poems, arabic numerals the stanzas printed as distichs, this being the form of the ms.

I. 15. *Ḫá říćíř* to be read as if *Ḫáćíćíř*, modern pronunciation, in Munster, *Ḫáćáđ*. 22. *in naeřnáđ*. 27. *aduđairc* for *đo rářđ*? 29. *řořner*, nominative, for *řořřir*. *mac in řéřć* for *mac Ćođ řéřć*. 34. *ne rářćer* *řir* *Sařńer*.

II. 5. *aduđairc* for *adđerc*. 10. *ř* for *'ř*. 14. *řo boř* for *boř*. 15. *Ḫá řleřđ*? for *řleřđ*. 18. *buřřue*? for *bořř*. 23. Read some adjectival prefix like *caerř-* before *řluairđ*. 28. *ađur* for *ř*. 31. *ćiađamaořđ*? 32. *đluairřmřđ*? 33. *řařđe*, 'words,' 'utterances,' for *řařđ*. 35. in *řeaććřmađ* *đaołđur* wants two syllables. 38. *đ' řáđřam* for *đo řađřam*. 41. *beřć* for *abeřć*. 44. *cupřaoř*: *đo ćđđḪađ-řan*? 50. *đřbé* *đo* *Ḫeć* *đá řéna*.

III. 8. *Řmđ*. 10. *ađ řomćořńeáđ řinn Āłńan*. 22. *Clann řllořna* or *Clann řlořna*, accusative. 24. *'řin ć-áćh* = *ađur in ć-áćh*. 28. *ćap áć* for *ćap an áć*. 30. *Seolmařć*, omit *ne*. *Clann a řenaćap 'ř mo ćen*. 31. *'ř* for *ř*, or omit. 33. *clann Ūořđořćořoř*. *đo řia Ūořđřéřćh* as in 28. 35. *ćořđapairđ*.

IV. 1. *Cřonńńńńna*. *bođḪḪa*, like to *ḪođḪ*, the war-god. 4. *đo řperćal in ćořńńńń řin*? *ađ a řřořćářleřń*. 5. *n-áđřmar*? 7. Omit *řin*. One syllable over in the second line, which is obscure. 12. *Řoćáđ Canann*. 13. Omit *řém*. 14. Omit *uo* = *Ḫo*, *Ḫa*. 17. *ńí hé řin*? 22. *Ḫia řloř* = *Ḫá řloř*. 30. *řna arřmořb*. 37. *đo đńřořń-éaććřađ*. 42. *adđerc* appears corrupt. 44. *Ḫia řloř*. 45. *ř* *nać* for *'řnać*. 50. Omit *in*.

56. 'r a ndubramair. It is a habit of the scribe to duplicate this a. 66. ʒið beʒ mór ðo bðbar wants a syllable, and does not make even a loose rhyme with mapðað. 67. immon (= um an) for mon. 69. Omit aʒ, as in modern usage.

V. éóic d'éac for éóic. 9. aʒ for að. 10, 11. caoʒað. 14. leat-
 trom. 21. enaa disyllable for ena? 26. ʒcuirpð. 1c cuapa?
 27. Þionnníaiʒe, gen. of -níaʒ. 37. ale for aleití. 38. nʒontaoi.
 40. noðan þeðar.

VI. 3. dð-ran for dð? 7. þpíð for þurpþíð? 8. 'r for 1r, or omit.
 aðubairt for aðberet. 12. a ééile. 15. éuairð for atuarð. 20. poið
 or paíʒ for páit? 22. 'na for na. 25 pa [a] ndiultað. 30. ndaméaoi
 for ndamíaðe. 34. airðe.

VII. 3, 4, 5. ðo rinneap-ra? 4. nó ʒo for ʒo? 6. 1r iar rin?
 Omit no or the second ʒo. 7. 1r for aʒur. Omit 1r. 9. ap þlaið etc.
 wants a syllable. 13. in þen? 15. cloiðim ðopmaic. 16. þiaþpaiʒer.
 17. 1r þiað þeaða Ðám Ða benn. 20. 1rruiyr Ðomnann. 22. in
 éuipð rin? 25. ʒaðál. 26. 1r ann, omit rin. 27. þem'. 28. þruar-
 ur-ra. in ʒéin for ʒein. Omit 1r.

VIII. 8. níaðað, unless we suppose the feminine inflexion by attraction of
 tiz—teað níaðað, tiz níaðaiʒ. 9. noða teacníainʒ tú, thou touchest
 not, shalt not touch? I suppose a transitional form leading to modern teaʒ-
 níaim, teanʒníuiʒim, which, however, is followed by le—éeanʒníuiʒ mo
 lám leir an ʒcopán, my hand touched (met) the cup. 12. páða = enáma,
 for páite? 13. 1ran for pa. 14. Omit ba. 16. clainn for macairð?
 19. *et caetera* implies that *caetera desunt*.

IX. 3. opm.

X. 2. Omit 1r. 3. éiap for 1rap. 6. Omit me? 7. tuʒair. This
 confusion between the 1st and 2nd persons of the preterite is still found in parts
 of Ulster. 9. leð lám-þe? 19. Eoðairð etc. wants a syllable.

XI. 5. na for na. 12. lá for laiðe, or omit po. This poem is incomplete.

XII. 1. Omit one nað. 9. þriacþar-þinn. muna beð. 11. Omit 1r.
 13. 1r for aʒur. 15. nÐáipe for nAipe. 18. Aʒur for 1r. Supply 1r
 before Þaolcu. 26. Transpose Lonn and Luac. 29. inʒan-ʒopm.

XIII. 7. a tírið. þeir [leat] mo íleʒa nime? mapaoñ 'r m'ioðna
 airðiðe. 10. ap réð. 12. luac a lenna ðo Ácþar mac Oilella.
 14. páʒbamair. 18. Omit rínn. 44. Omit a.

XIV. 2. nʒné. a ainm. 9. lenairð. Syllable wanting. 16. laíþairðir,
 leðmairðir. 20. nó ʒo. 22. inap ndeʒairð. 29. níop éop. 33. Omit
 aon.

XV. 3. epoinn airð eiðniʒ? 11. uainið. 18. aðþar for t-aðþar

XVI. buibéim for féin, or ipan for pan. 5. maipg do bíob ap cionn a fepgde. 7. a ainn. Sgiač becomes feminine in later usage. 8. [a] mtečta. 11. opmpa. 16. Cuipir *etc.*, a syllable over. 22. [lre] in cčb-čat? 25. ađur for ip. 32. Armenta for pəap Menia? 36. ġiač. 39. hallač for hāloib, equating with tappaič. 41. đap ġiall ġač ġliač? But the nom. should be ġleč. 42. ngeal-ġlac. pđeic for pđiač. The gender has become doubtful. 44. Tečba. 46. ón for óna, modern ór[ab]. 47. comčpuinn. 54. ap or 'nap for inap. 55. Omit ip. 56. tuđair. 57. Omit ip. 59. ip do for pčb. 62. Eight syllables in first and second verses. 63. ġač, as in modern usage, Munster and South Connacht, North Connacht ġačbač.

XVII. 2. píčil for píčilín, the last two letters being a duplication of m in mbic. 4. For do cuiprči read đia cuipče = đá cuipčís, đá ġcupčaoi. 6. féinib for pđíđféinib? 8. nač for đonač, or perhaps talmán tuinn, poetic inversion for tuinn talmán. Such inversions of the genitive are frequent in the oldest poetry. Tonn talmán is a common poetic phrase for 'the earth's surface.' Comčpuinn for čpuinn? 10. Omit ip. 11. lem for le mo. 16. Omit ip. 18. The name Cúán is a disyllable. 19. č' iončaič? 27. Omit ip. 29. uó = đb. máčair. 31. inap for nap. muic mčir n-uáčinair. 32. ip é for pč. 33. Omit rin. 37. pčb for ip do. 39. inapđair. topčair. 40. čpaočair. Omit é. 42. ġnačféin for féin? 44. coméill, accusative of com-iall, a clear instance of accus. governed by a 'passive' verb. 45. čap maigə, to rhyme with innpuibə. đia or đá for do. 46. mčr. plaičče plčđ = 'of hewing down of hosts.' The scribe, mistaking the construction, read a ploičči plčđ = 'where hosts used to be cut down,' and changed mčr into mčir to amend the rhyme. 48. ná bíč. 49. ač cluin *etc.* wants a syllable. 58. biač twice for biač. Omit second čú. 65. Omit a before čile. 66. b' pčopáille. Almání for hAlmání. The confusion of final e with i denotes a late original date for this poem. 67. a n-opaiđ. 68. ġač for first ġača. But next verse has also a syllable over. Perhaps đigə, tiđə are already monosyllables. mapəon. 61. Almaine for hAlmaine. 71. llanannán. Nominatives in -án have often genitive in -án. 73. in neač. ingin. 74. Omit ip. 77. čočmarc. éigəann, a forced form of éigin, to rhyme with pəpp? 81. đ'imbir. 82. 'r for ip, once. 84. n-alča? đepđor. 88. ġé co ndech? 96. páčač. ina čoirpčim. 102. 'r a čtuđač. 104. 'Till he crossed the ancient brine,' *i.e.*, till he went to the Irish Elysium oversea. Or it may allude to a voyage which brought Fionn into contact with Christianity.

XVIII. 1. Copčair, *etc.*, has a syllable over. 3. tuđair for teđor? Malac-đuib. éair for éaiđir. The -iđ stem is of modern growth. 7. The rhyme ġulbam, Đuibne is possibly corrupt. But several approaches to the modern assonance are found in this poem, perhaps owing to the difficulty of finding close polysyllabic rhymes. 10. bpačán 'spirit,' not bpačán. ób

éualaid. 18. ollbalaðac. a fulaimð. 23. Omit ben once. 27. puilnð-eað. 28. tēið *etc.* wants a syllable.

XIX. 1. upapa. 3. n-epbaid. 13. Macu Neóta, *i.e.* a member of the race called Neótpaiðe. 16. ð' aonlaim = still in existence? This may be the origin of a ðólaím, used in North Connacht dialect in the sense of 'always,' 'continually.' beó for beóða? or beó-bíðbað.

XX. 3. ðia ttauð. 5. mapbair. 9. lóib appears to be a disyllable. 10. 'ré for ippé. mátaip for amataip. 13. for a breit. Read nó ðo nðepnatap, or in cleimnap. 14. ip a ciall. 17. do 'lip? 21. aður for ip once. 25. i nðiaid a atap. oplaic. 33. Elena or Elana. The long é is a modern introduction. 35. nðépcað? 40. aonap. The metre changes in this quatrain. 51. iap n-a bualað for pí na buille? 52. This quatrain should probably follow 53. 55. I have placed this quatrain in accordance with the scribe's note which follows it. 57. Insert leip before or after Lomnoctac. 59. The inflexion of Cpaoð Ruað as one word, like the modern cpáctóna, is very frequent. 61. cpíap, two syllables. 64. ðit tim. 67. A llinup *etc.* has a syllable over. tá for atá. 70. I cannot easily follow the sense of this episode. Apparently Muinremhar first failed to repel the invader; then, when reproached, made a counter-raid, and carried off the treasures of Lomnoctach from Dun Bolg, which was in Leinster, and gave them to Cn Chulainn. Cu Chulainn did not regard the exploit as a proof of valour, perhaps because it was done in the enemy's absence, and he therefore gave no share of the spoil to Muinremhar. 77. Omit ðúin. 81. ðéilleað? ðiallað? 83. ðeill *etc.* a syllable over. 87. aður for ip. Oilill for gen. Oilella, *metris causa*. 88. tappoið *etc.* wants a syllable. 91. do pað *etc.* wants a syllable. 92. ðeðmac *etc.* wants a syllable. 93. ip meimic po biaða? 91. cenn caillige? 101. lám. na ðiaid. 107. muna dech. 109. eibip piona (pípu) ip maca? mapbað.

XXI. 6. pa tuait aihpa? 7. oipréin, oiprín, for eippen? I have made nothing of ðiul ðennaið. 17. ip é pin *etc.* wants a syllable. 21. ec *i.e.* aður. 28. pðiað. 31. ð' páððap?

XXII. 3. ap ðcúl. 5. Omit in. 6. Na cpí Ðuib meic. mórb... which should rhyme with mictið appears to have been altered to rhyme with Mopna. 8. Change of metre. 9. Chaipioll *metris causa* for Chapiill. 11. Change of metre. 13. Omit pin, which is inserted through misconception of the metre. 15. Return to original metre. 16. Atbað for do baðað. 17. é' aitepc. a uí Cúmaill. boí for do bí. a píp. 21. ðan olc ip. 29. ðac típe. 31. a uí. 36. mðip for mðp by attraction of form. 37. ap cenn in cpílóid? 43. innip é' aitepc. 44. a nepc for nepca. 48. ðcaomícéill? 62. This poem is incomplete. The defect is unfortunate, as we miss thereby the story of the breaking up of the Fiana.

XXIII. 5. *ria* *ġualann*? 7. *Cruacān*. 26. *beir̃* for a *beir̃*. 28. *Peṛ* *Ḍop̃ā*. 33. *ḡu* *ēualaiḡ*? 35. *ḡo* *ngoiḡ*. in *ṛplaḡṛaiḡ*. 49. *puap̃at̃ap̃* *etc.* has a syllable over. 59. Insert *ip̃* after *ēuaiḡ*. In Aran they say *ēoiṛ* *ip̃* *ṛiap̃*. 61. *p̃oiḡ* *ḡaḡ* *aoim̃ṛip̃*. 69. a *ṛl̃oiḡ*. 71. *ḡaḡ* a *ṛṛaca*, unless we suppose the old dative *im̃ṛi* with *i* elided before *ṛaḡl̃*. 74. The rhyme *lān-m̃ep̃*: *cep̃da* is evidently corrupt, unless it be a mere assonance, giving *cep̃da* the modern value *ceḡṛda*. 78. *an* before *ēin-ṛeaḡṛ* is the article, not the preposition, as the modern pronunciation *innēin-ṛeaḡṛ* shows. 86. *ḡo* *poiḡe* or *deḡaiḡ*? 93. *ṛioṛ* for *ṛioṛap̃*. 96. *am* for *ip̃am*, or *na* for *ina*. 97. *ṛēin* for *buḡēin*. 99. a *ccoim̃iḡdech̃* has a syllable over. 101. *oḡṛ* for *na* *hoḡṛ*? 109. *Monaiḡ*. 110. *Ḍūin*, but modern usage often leaves composite place-names uninflected. 112. *ḡliaḡ*. 113. *poiṛnn* (*ṛé*) a *n-ōṛ* *'ṛa* *n-ionnñiṛ* *ṛēin* *i* *ḡṛuap̃ṛaḡdal* *ṛiu* (?) *buḡēin*. 117. *Saḡ-ain*. 120. The stanzas between this and 142 ought to follow 173. A loose page has probably been transposed in the ms. from which the scribe copied. 121. *lān* *etc.* wants a syllable. 133. *aiṛ* and *ṛeineaḡ* make bad rhyme. 138. *ḡṛeḡan*? 141. *ccēill*, *i.e.* *ḡēill*, pl. of *ḡiall*. 147. *ṛo* *uaiṛ* or *ṛo* *puaiṛ*? *ip̃a* or *ina* for *ṛa*. 153. *Alm̃ainn*. 156. *ṛiḡ*, plural. The allusion to two Almaynes or Germanys may serve to date the poem, but I am unable to apply it. 158. *Alm̃ainn*. 159. *ip̃an* *nḡṛéiḡ*. 160. *ḡo* *ṛech̃ṛ* *ḡoṛ* *mac*. 162. *ṛṛóil̃*. 170. *ṛeinnte*? *n-uplaiḡe*. 174. *ip̃an* for *ṛan*. 185. *caop̃*. 189. a (fem.) *ṛṛeip̃e*. 193. *ēim* for *m̃in*? 195. *caṛṛaḡa*. 196. *ṛo* *ḡiombuaiḡ*. 197. *ḡiṛinn* *metris causa* for *ḡiṛenn*. 198. a *n-ēḡaḡl̃*. 199. *clanna* *ṛaiṛṛṛeaḡa*. But the repetition is probably corrupt. *caip̃ṛṛeaḡa*, chariot-riding? 201. *ip̃* *ṛob*. 203. *caṛa*, gen. after adjective, still found with *lān* in Ulster, but not I think elsewhere. 208. *ḡo* *comm̃éiḡ* = *co* *comm̃éiḡ*, with *co* once omitted in transcription. 212. *ṛanaḡ* *ḡuḡaḡ* = *ṛo* a *n-iḡ* *ḡuḡaḡ*. 213. *m̃buiḡeḡ*. 215. *ḡuine*. 221. *ṛeinnteap̃*. 222. *nḡāḡaḡ* for *nḡāiḡṛe*. *ḡoḡa*? 223. *ḡoṛḡān* for *oṛḡān*.

XXIV. 8. *ip̃* *Al̃iaḡ* *ḡḡ* *ḡia* *n-ēiṛ* *ṛin* or *Al̃iaḡ* *ḡḡ* *ḡia* *n-ēiṛi* *ṛin*. 10. *Lēim* *etc.* wants a syllable. 20. *ḡo* *l̃eiḡ* *etc.* wants a syllable. 29. *ap̃* *nḡol* *etc.* has a syllable over. 32. *nāiḡ*. 33. *an* *ṛṛeaḡ* *etc.* has a syllable over. 42. *ap̃* *ṛeaḡ*. Next verse a syllable short. 53. *ap̃* *an* *ṛaiṛṛṛḡe*. 55. *Ap̃* *na* *ḡCaḡ*. 56. *oiṛnn*. 61. *bāmap̃*, omit *ṛo*. 64. *ḡo* *ḡomp̃aiḡ* *etc.* a syllable over. *ñi* *ṛo* *an*, or *noḡap̃* *an*. 65. a *ḡep̃na*, Ulster dialect for a *ñep̃na*. 69. *ba* *m̃ōṛ*. 77. *Ap̃* *ḡoḡ* *ḡaḡḡaiṛe* *etc.* a syllable over. 78. *Sl̃éiḡe*. 80. This poem is incomplete. It breaks off at the same point in Oss. Soc. Transactions, vol. vi, p. 126, showing that both texts are traceable to the same ms., or that the poem was never completed.

XXVI. 3. *ēuiṛinn*.

XXVII. 3. *ḡaḡ*.

XXIX. 2. *ḡainḡne*, omit *ḡo* *n-*.

XXX. 2. Omit a.

XXXI. 3. *Do beit?* for *da mbeṭea*, with same meaning.

XXXII. 7. *aḡur* for *ip*. 8. *an* for *aḡ*. Last verse has a syllable over.
9. *Clann*.

XXXIII. *punna*. 9. *a n-anu?* while I wait. *paiceap*. This deponent-ending is usual in pres. subj. 1 sing. in late Middle Irish. Modern Irish substitutes *-ad* from the future. 11. *meanmam*. 13. *ḡib hé an pmólać*. 14. *laća*.

XXXIV. 3. *ria penñep*. 4. *páipðine*. 7. *τ-apðpí*. 10. *buð beḡ*
etc. wants a syllable.

XXXV. 23. *cuadamar-ne*. 40. *ḡúinne*. 42. *ápðpí loćlann?*
43. *ḡopoćair*. 48. *Albanćairb*. 111. *longairb*. 64. *ḡin ḡob é, M. I.*
cen cop. 65. Omit *ip*. 75. *Sluaiḡeaḡ?* 76. *a n-aircip?* 79. *cop-*
capać. 80. *orm*. 84. *ciapálać?* 85. *in Conn?* or *co cupata*.
105. *ḡá* for *nḡá*. 117. *mun beinn*. This poem, in praise of Goll, appears
to have been composed in rivalry with XXIII, in which Oscar is exalted. It
belongs to the north-western sub-cycle of which Goll is the principal hero. The
poet identifies Munster and Leinster with the enemies of Goll, and implies that
but for Conn's repeated interference Goll would have held the headship of the
Fiana. Fionn and the Fiana owe their safety to Goll, who revolts only when
Fionn unnaturally kills his grandson Fedha, who was Goll's son. These features
indicate the local development of the story. On the other hand, the tales in
which Conan, brother of Goll, is held up to ridicule have a southern origin.

DUANNAIRE FINN.

ΘΥΑΝΑΙΡΕ ΦΙΝΝ.

I.

Εὐὸν δαμὶν πενέυρ Φεμε Φινν· πε πέ τοιγεαέτα ἰν Ταιλζινν
ὁ πέ Περζυρα νεαρτιμοιρ· ζο πέ Ουρρίν ἰλρεαέταιγῃ
δαδωρ διαρρ δεαλβῶα δον δρυινγ· α Πάδρυε μῶοιρ μῖε Καλ-
ραινν

Conán mac in lez luaépa· agur Aoð Rinn poþuaéða
Conán ζα πέινδιδῶ βα πεαρρ· α n-iaé Alban no Ειριονν
νοέαρ άγμῖυιρε ειρρ άιγ· ἰνα Αέδ Rinn mac Ronáin
Φιονν δο μαρρ αέταιρ Αέδ· ἰ n-ιoργαιλ ní μοδ μαερῶα
Αοð Rinn agur Φιονν πάεαέ· βα clann δειρρι δεαρβράεαρ
Δοραδ Φιονν δ'Αοð ἰνα έιγ· ζαέ άρδ-κομῖαιδῶ δαρ έυινγιδῶ
δο μῖαε Rónáin co παέτοιβ· δ'ερυε ἰνα δεγ-αέταιρ 5
Níor buidéc Αέδ δο έλεαέτ ζοιλ· παν ζκομῖαιδῶ δο φυαιρ na
αέταιρ

βα ndepna ἰν περ ζνῖοιμῶ δοιλγ· δια τράινιc α δῖενοιδῶ
Do bí inζion ag Aoð Rinn· ἰρ hí βα háille ἰ nÉirinn
διαρ μῶορ α γράδῶ επρέ μῖυιρε· Εαρζνα αινμ na hιnζine
Do pað óá bpeíéir óρ cάé· Αοð Rinn mac Rónáin poζnát
naé paéað ζαν ιomζoin ap· πεαρ δα ριρπεδῶ α έλεμῖнар
βα háγmαρ δ'Αοð ó δο ζειν· naé δτιζεαδῶ ταρ α bpeíéir
ní laimδaoir laoié επρέ μῖυιρε· δολ δ'ιερροιδῶ α ἰnζine
Ceítepe bliaðna ó ρin puap· agur peéctmαin co lán-lúap
leitébliaðain ἰρ mí amáin· ζορ έεpta céile Conáin 10
A nζabair ειδip óá ρliab· ann pa ζnát ἰν ἰnζion ρíal
Uipe ἰnζion Rónáin ὀρεαγ· po len α haimm δον ἰnδep·
Do bí Conán ζαν ἰmῖaoi ἰmaié· ἰν τ-uappal ἰρpin τ-άpδῖelaié
βα hí ἰnζion Αοð[α] Rinn· α ben διονγῖbála δ'Éirinn
Αουδαιρτ Φιονν έall apéιγ· πε mac ἰν lez ó luaéair
ζα τταoi α Conáin δο έλεέτ ζοιλ· ζαν ἰnζin Αοδῶ δ'ιερροιδῶ

Raġat ba hieppoið amað· ip cuip-ri liom do ðeġlað
 ba þiðrð deġ do ðleðt goil· ipeað loðmar ba hieppoið
 Ða þiðrð deġ a hAlmáin oill· do loðmar go ngoil ngliunn
 go búñ Aðða a hAlpð puiðe· op úp Siúipe ppuð-ġloine 15
 Tegmaib co búñ Aðða in áiġ· leicctear pinne a páið Rónáin
 ni paiðe Aðð ðall arciġ· do ðoið pa mbreifpne mbaoġlaiġ
 Aððí Conán in mnaoí moill· ip puiðir ap a ġualuinn
 toġbaib leið in mnaoí ap in mac· ġan ceaðuġað co coñnapc
 ġap iap pin tainic aþúaið· mac Rónáin in ðloiðim ðpuaið
 ró ġað don búnað iappin· mup ap páġaið an inġion
 Innirctear v'Aðð na n-apm náġ· Earġna do bpeið do Conán
 ó Siúip hppuðġil na ppeað ngeal· go hAlmáin leðain
 Laiġean

Noða bpiðpeað bpeiðpe ðam· a nðepna Conán pom ðap
 pob popaið don laoð ðána· púair deaġ-mnaoí a ðionġbála 20
 ba puairc a ccoñpac ap aon· Conán ip Earġna þionnðeoñ
 ġup ġuin ġráð na mná mac Finn· eiðir a uðt ip a imlinn
 Nfor lañað pġaoileað in pġeóil· po boí aġ Oiprín ba
 hañðeoñ

ba hé Conán cenn a ccenn· a naémð neimneac Eipionn
 Luid in pí go Ráið Čienaið· do boí innce pe blíaðoñ
 ġan ðocað ġan ðfor ġan ðáin· a pfail Čaoilci mic Rónáin
 Laiðe dia mbámar aġ bóinn· ba tpuġ Orġop bpeiðir inóir
 go nað vteicpeð piap nó poið· in ġcéin do biað na beaðaið
 Aðbert Aðð pe hOrġop inn· dia ġcoñaille in mbpetir mbinn
 mo ġenop ata að beðaið· a ðeic Oiprín aipmleðain 25
 Aðair piom a Finn go ngoil· a ðeic Cuñuill a hAlmóin
 cáit a bpuġe hpiap nó hpoið· áit ap mliup mo bpeiðir
 Mo in tapcuipne tuġað op· do páið Þionn paðbapnoðt
 ġan tinnpġpa ġan toðmarc tpeðir· bpeið hinġine do
 t'aimðeoñ

Aðbert Aðð do ġuð ullam· buð haicpeað mo pápuġað
 muippeopa Conán na ġlonn· aġup biað m'inġion aġam
 Na habair ap Þionn na ppleð· pe hAðð mac Rónáin poiñir
 aðt cuñniġ cóir cenn a ccenn· ap mac Aðð leið go
 lánceann

Ðia mbámar i mbun Eipne· ap ccumarġ cáic pé céile
 piðir Aðð ap Conán ðap· foc na mná pin go hañnap 30

Muna abpa an inġean pēin· adubairt Conán ġo ġceill
 doḡbert mo bṛéitir ġo mblaiḡ· conaḡ fṫuiġḡbe reb beaḡaiḡ
 Anoip uair aḡperra· ap Aoḡ ór cionn an eapṫo
 do ġuaiḡ na ġrealaḡ ġairġiḡ· d'ionnṫaiġe in áirḡ airṫir
 Inṫṫaiġir Conán tṫé fṫeirġ· ap a ṫġéit uaine óḡeirġ
 do ġap in mīliḡ náṫ mall· a ġloiḡem ip a ġaḡḡapp
 Loḡmap ġo hlnir na nġan· ṫir a ṫáitṫer Inir Saiḡḡér
 ip maiṫce do leiġ cenn a cenn· dá uáitne áiġ na hġipenn
 Maiṫce do bí aġ fṫeḡain na fṫep· maiṫġ Laoḡṫaiḡe lep
 leiġeḡ
 ip maiṫce do leiṫ cenn a ccenn dá caḡmīliḡ ṫían ġirinn 35
 Maiṫce ḡopad in béim co ṫṫap· do ġonán ipṫin ġomṫapṫ
 ḡap leḡair in cenn co enáim· tṫé ġepṫlár ġaḡḡapp Conám
 ḡo ṫad Conán co ġcéill cṫṫuinn· béim ġloiḡim d'Aoḡ na
 ġualainn
 ġur ġepe a cenn ṫa laiḡ nḡeir· díá beim cupata coiḡḡḡeirṫ
 Tice aníor Conán cṫoiḡe· a haḡḡe na hiopġhoile
 mac Rónáin co ccaoiḡe ġenir· ṫo haḡnaiceḡ ṫa n-inir
 Seḡḡmoin ip mī na luiġe· do bí Conán caḡḡaiġhe
 leiṫ na leiġair do baḡ ḡóig· tṫṫnaḡ a ġneḡ a cceḡóir
 ḡliaḡain do ġonan ap biḡ· ġur in laiḡe ṫoḡ búaiḡṫeḡ
 fṫeaḡnóin Sliġeaḡ ḡala buiḡḡ· ip in maiġin óṫ ġḡḡṫuim 40
 Cnuim neime ṫo ġap na ġinn· tṫe nūm ġloiḡim Aoḡa Rinn
 mapṫ ap Maiġ ḡála na n-áḡ· do ġalap cṫeṫṫe cceṫṫ-tṫráḡ
 Aġ ṫin oiḡiġ Aoḡa Rinn· a ṫaḡṫaiġ na mbaḡall mḡinn
 do mac in leiḡ naḡap laġ· map do ḡáot ipṫin coiṫṫac
 Tuṫnaim a ṫáḡṫaiġ ḡot ġṫoir· ṫuġap mór n-uide n-anṫṫoir
 ní binn liom áiniur ná ól· tṫap ġir na fṫéine ap aineól
 Mipe Duḡ-ḡeḡ ġo nḡéine· tṫap ġir ṫlaḡa na fṫéine
 ón ló inuḡ ṫam bíoḡḡa ban· díol na fṫéine ip ḡeġeol ḡam.
 Eol.

II.

Cumain let a Oirpín péil· ap tcurur go Teirpailg tréin
 da oétar do bponnað bpuir· do comól go teğ Cormuic
 Do beirim briatop go mbáig· a Cáoilte maic núc Rónáin
 eólae mé i bproimailb pine· in pgeóil ataoí d'riappailde
 Dar gab in meirce Cormac· ap Pionb po puagair comrac
 leirion ba hairpeé in dáil· dia ndepnadop iomarbáið
 Ro ráið Corbmac pem ačair· mac Airte núc Cuinn Cedeatag
 go geuirpeð pa fálað de· Pionb po gabail an coipe
 Ğac a ndearnamap miað ngle· adbept Pionb na Péme
 Ğið tenn let do cpoide de· pa liom búaið Ğac én-éluiče 5
 Da compaiciom let apír· a Chopmaic da mbenam cíop
 duit ní ba maictheé a pír· bað hairpeé ap niomdeğail
 Noča dečaið pe t'atair· le Cumall mór go ccačair
 a com-éirğe do com Cuinn· adbar pap eirig ecpoino
 Ro bábaipri trí deié ccač· i nağhaið Coimail go paxh
 Ğér meap bar mioğaið na dáil· níop dionğailb rið én-lám
 Conn Ğoll dia láim deir· allop a pğeic nap b'amóeip
 ağur pír éirionb uile· ağ Ğoin Coimail cneirbuiðe
 Muna beidír pír Muimán· 'r Connačtaiğ na Ğcupað
 peim pleiğe ní éiúbpað de· do éloinn oile Peiðlime 10
 Aduðairt mac Mopna mór· Ğapað načap Ğnáč do elóð
 ip rómór in tár a Pionb do beirpe ap élanmailb čaeim-Čuinn
 Aduðairt Pionn map po pepp· noča ndearnatcpap mo leap
 do tenðpað opm na tačair· pðo mapbpatcp mo değatair
 é péin pa ciontae ann rin· puğ Moipenn leir ap eirgin
 do bpiptom cač Conča cóip· ap Coimail mop mac Tpenimóip
 Ro riappaið Pionb do Ğapað· iap puiðe do na pappað
 óriðri trát boí and· cionnup do mapbað Cumhall
 Do bámaip-ne pé pír óéğ· do élanmailb Mopna ní bpéağ
 po ráiğpiom pleiğ Ğac pír· a tpaeb Cuimail caémilið 15
 Cionnup po ppeağair-pioim rin· béim n-amuir ap in mlið
 bennačt opcp na can ačt cóip· Ğe mað púat let clann
 Čpénmoip
 Rangadop dá Ğuin pan nğuin· ó Cuimail ón caémilið
 Ğiun Ğop commaoib do čapa· a ceomaoin Ğac áon-ğona

Ir ann adubairt Orðar· aiðiorc þa borð bporðar
 þo ðéðta comþac arcið· Fionð ðé þo beir a þþrangðaið
 Þreðraið in ðuð þin Cairþre· mac ríog na hÉirionn airðe
 þo ðéðta comþac ó a éloinn· Cormac na biað a nÉirinn
 Map þo éualaið Orccar án· ðuð Coirþre dia éur a tðár
 cið go bioðra día ðinðe· go þríorað in þáirðime. 20

Þo ráirðreð þe Cioðruaið cain· mac Þir éaoðað map þo ðlið
 ðar þúain þot éirð map nðáil· ni huair þ'[þ]eirð no
 þ'iomarðáið

Ro coirðriob na rlóið uile· þo éoirc Cormac cúlbuðe
 no ður ðar Cioðruaið a þúain· þe rlior in ciðe taebðraið
 Moðénor þo ðað in þuain· þar comcoirþriot na þluaið
 rnað þaiðe ectrain ðon þáil· aét ðan ap nairm þo ðaðail
 Þo tinceð Cioðruaið céðað· þ'ór ir þ'airðriob ir þ'éðað
 þa heðáil þoran þé a linn· a þruair a ðceðáir eaðruinn
 ðan coðlað ó þin co lá· iðir þior ir mac ir mná
 ðan aén a þreðra a ééile· ap eðla na haiðéirðe 25

Ar na mþaðé þuinn ir þáið· þo éennþam an iomarðáið
 nior millþemor ap ccainðne· ður cinnþemar comairle
 Sé þir ðeg þuinn iar þoðail· þo éloinn þaoíðne þuaððonaið
 þa iomarðáið Þinn anðbuð· ir Cormac ó élaóin-Teimþaið
 Ro þanþaett uainn elanð Morþa· ir clann lollainn ðan ðoðra
 ir clann Rónáin þeilðe· þo þanþað ap éonnaillþe
 Þo éuaðmar ann co hÉmoin· meirðe þénta ór ap þleðaið
 nior þroþlann linn nap n-aðhaið· ap ccomlann þo
 ðaoðealunð

Þo þ'áil þe Þáolan go þreilð· cþeað þo þenaið an uair þin
 þo þacur uime an cþeð· go þðaoilðir þloið na Teimþað 30
 Tiaðmaoið go hAónður óð· mac in Þaððað na nðlanþóð
 þo þonþaett ir Aonður rið· ir þo tþréiðriom ap n-eirþið
 ðlúarþmaoið þa mór ap ccáil· ap cþeilð co Teimþaið conþbáin
 þé þir ðeg þuinne ðan aét· ir Aonður aðar nðiol্লাဲ
 þa híað þo na þé þir ðeg· a Óaoilte ní hiomarþþeag
 eol þain nioð þaið þanna· a n-airiom a n-anmanna
 A háon þioð mipe það þéin· a óð Orccar ðan mðeill
 a tþí Þeap loðað caom cóir· ir a cétair Ó Conþþóin
 A coic þioð Aoið þeg mór það· irþin þeipeað Mac Luðað
 in þeaðtinað Þaoilður· aðar in t-oétinað Þeþur 35

In nómáð m'atáir Píonn féin· a deic Feaprdómáin píp-réid
 a haen deð Colla caein cap· a dó óeas Ráígne porceglar.
 A trí deas Ailbe co ppiop· ip Páobracán na cceð gníom
 a cceic deð Caimce na cceþ· pa pé lollann paobapðerð
 Ro gluarpiomap deð cceáð bó· ó Ċempaig ðer mór in ró
 pol do paðram Taillte na mbpat· puce opuinn Cairbpe
 ip Copmac

Teðuid anoip 7 aniar· Cairbpe ip Copmac ap aen-píen
 noða nřaca píam oipeēt· poba teinne tóruigeēt
 Map feidm po ðap Ċenður uainn· in lá pin pe huēt in
 tpluaið

in neē ba hionáig ðan oil· in cpeē d'iomáin na háonap
 Do beirim bpeēip ðuit de· da mað cumáin le Cáoilte
 naē pfacā cpeē ba cpúaiðe· muna abeiē a díombuaine
 Do ponram ppiēlorð peppða· tuðram rúaið co pluaið Ċempa
 do ðonram Copmac na ppeð· rðo ðabram Cairbpe
 enipðeal

Do níðram lámaē polaið· mac in Dáðða dianðonaið
 ðaē neē da mapbētoi cpé ður· po páðbað uile Ċónður
 ðaē bó dá cuptaoiðe don ēpeiē· do toðbað ap ðpuim eic
 nup páðbað líuaē eic bpeððā· don ēpeiē að plúað pinn-
 Ċeipa

Tapðaid Copmac ap Cairbpe· mac píog na hēipionn aipde
 eallaē ðan cáipde nap ndáil· ip ðan Cairbpe do ðabáil
 Dá tpuðá ēipe uile· do ráid Paolan poltēuiðe
 ní ðebmaoiþ bpeiē úaid ann pin· aēt do cop féin pan
 ðabáil

Noða nðepnamoiþ-ne píð· pe Copmac ðér mōp a píoch
 ðo nðeāið pon nðabail ann· a ppiaðnuipre pper nēipeann.
 Map do ēonnaipe Píonn co ngoil· Copmac do ðul pon nðabail
 do ēóid féin pon cenn oile· caēmílið apð Ċlímuine
 Nó ður ðerr an ipip uill· ður ðerr in coipe cáððuipn
 ðo nðeāið in cloiðeim cain· pað peēt tpuoiðe i tcalmūin
 Ip íað pin ðuit mo pðéla· ðé bé do beit aða péna
 a Cáoilte mīc peēap Pínd· a mīc inðine Cumáil

Mo ēen do Ċináoē dom ðol· tpuaið naē tcepta dom píððal
 do mill mo bīne méin ngluin· pðíē mo ēpoiðe opa cumáin.

Cumáin.

40

45

50

III.

A éaoréuinn Cluana Fepta· do éuaðmar uait ap eétpa
 go Cponnnhónaib na gceó plóð· coirg dar tuic Suca
 rrónhór

In lá rin a éaoréuinn éaóih· ba híomda tpenfir péo éaóib
 um ðoll ón buailib ðrinn glúair· um ðaraib ón ðeinn
 bpeacrúaid

Fa Óáiðpe gur in ceput gciúil· ga peinn úáinn go
 caipeac ciúin

pa Óonán ip po gáol géal· pa Aoð pa Art na n-ingean

Fa ðlar ó ðlair lecaig linn· ip pa Art ón Moig foibpinn

pa Conn ó ðerpañain báin· pa Óar aгар pa Channán

Ip pán Rúad ó Ráit na bFian· maráon pe Fionnpor na
 pFian

pa Óongur on Óráoibig cuipr· ip pan laim Tréin a
 liaðöpuim

5

Deich ceó rgiat-armaé co rgeih· do éloinn penñatap
 ðuill gér

an lá rin pa ráiteé pinn· ap in cenocán po a éaoréuinn

Ip uait tangamar atúaid· co Dún ðlair in uirge púair

pubaé pinn um epát nóna· aóoig ria gcaé Cponnnhóna

Aubhairt ðoll pa cáoih corp· biom go haipéé ponn anocet

ad-ghíu ap in plait go ngoil· gér-mana Fionb am azaigh

Dub-abann tapla pér ttaop· do pagram Áth Innpí hAoð

do pagbað leóga 'gun linn· ip mipe ap Cnoc an Éaoréuinn

Feopann ip Moða ap mo ðráð· ag iomcoiméad in dá át

ip ðoll ap Át ðuill do gáb· ag iomcoiméad ap Fionn

Almhan

10

ðan o ðormabainn na pFian· go poic Ráit Fpáoié pinn
 aníap

ðan taoipeé náonbair go neim· do Cloinn Mopna go
 maidin

Map taimic go epat nóna· cig Fionn pé caeta epóda

Frangcaig Saxanaig and rin· bpeñnaið Eipeannaið Ílig

Ro puibedair longporc lonn· ag in át ag ap pan ðoll

coðlaib mic Mópna go mer· ní cúalaib gáip nó ðpéban

Seachb ecpáé dég u'loillann armglan. gan caéain gan
cinnabpaó

aéé áen deoé u'uirge glan gpinne. 7 eóie cáopa caopéainn
ba neimionghaó do Goll gpinne. beie acobpaé cuirpreé éim
ag fopaipe ap Fionn na pFian. ó éuinó Élióóna go Corp-
rlíab

15

Deirpedh oideé ina ionóaió. cómpolup fip pé pioóbaíó
erpaóail Fionn go ngné ngloin. eirgió go moé ap maóain
In uair páinie gur in áé. mac Cumail gan fipor do éacé
ní éien co ceualaió an cup. annpin euaéppann an cupaó
Cainie tap in áé go holl. fuair Goll na éoólaó co epom
noótaip Fionn in cloíóem epúaió. op cionn inie lílópna
móngh-puair

Duirgip Goll rgeúl gan rgeile. le hairmepioé in cuilg neime
por-cogaió in laim ríá pleig. epoiéip in gepaoipig gepiéipig
Dia máó áil piom ap Fionn féin. a Guill móip naé maie
dom péip

cien ó do cuirpinn pem loind. do cenn ap cleie epúaió
éaopéuin

20

Ruccur úaió do rgeie co rgeim. ip puapur do rgin nguipm ngeip
ag po duie pe ecpiall doé eieg. do tpealaié caéa a éupaió
Eirig a Guill gap do ga. tionóil éugad Clanna Móina
ag pin na caéa epóóa. éugad a geael Épuinn-móna
Mo bennaéé opé a Finn féil. óamra ip baóé gan beie doé
péip

beie gceáo fa Apt óg na pleig. ag po cucad dom éinebh
Deie gceó fa Gapaió go ngráin. tangettap edroce iprin
e-áth

cogaió do pleig op do laim. in pfaice coip pluág Conáin
Gapra mo comaipee ap eac. ip adlaie mé uair tap áth
coirg díom do éinebh ip do clann. pul paóap mo guin ga-
lann

25

Glúair ap mo rgaé iprin rgaipb. gaó a Finn go huplam
h'airm

go n-ioólaieéep tú ap Goll geal. iomlán gan épeéé óm
éineó

Do ioólaie Goll Fionn na pFian. gan goin ó eac map do iapp
ba hé pin in milíó móip. go piaéé ceipeméóóin in eplóig

Cóig caeta aḡ gabail do ḡoll· ḡo painic tap an áe anonn
niop rḡuirrioc don éur epóda· ḡo ría ceapclár Cronn-
móna

Sleḡ Oirpín pleḡ Áaoilte epúaid· ḡ epáoirpeac Ráighe rúaid
eoborbuapp co epic tappaid· a nḡlaic ḡuill na nḡabalaip
Seolmaizne co bainḡen bórróda· pa ḡoll do cloinn maie
Mórna

clann a penaḡaip ip mo éen· deie ḡcéo rḡieḡ deḡḡ ap
deipead

30

ḡoll romáinn ip ḡoll nap nbeḡhaid· a ḡCpuinnmóin aipb
aipmleabai

pinne úaid eḡur éuige· map ba ḡriḡáil aon múice

Ni cuipriom óinn roip no ríap· Caoilḡ ip Oirpín ip Pionn fíal
mac Conbróin Cairioll rom cap· reḡḡ ecéad beḡ d'oirpeḡḡ
Alban

Clann Áuáin clann Óaoírene búain· ḡ clanna Rónáin rúaid
clanna Duibdoirpóib nár óáil epéie· ap ap ndpuim ḡo
Duibpéitḡ

Teit ḡoll íappin ap ap n-uḡḡ· do ḡoin Áairill ba cáom cuche
do mapb epí céad co epóda· ap lecaim epúaid Cronnmóna
Tainic éuḡainn Cairill epúaid· ip ḡappaid Alban co mbúaid
paḡḡbai deie ḡcéad mapph pa móin· mac í éorḡpaiḡ Con-
bróin

35

Tainic Pionb reḡoinn pa róó· caḡ mór ḡpuamda ḡiollaó n-óḡ
do éongnam ap ccaḡa cain· tainic lollann na n-aḡoió

In beḡán ro bámap péin· aḡ ré caḡaib Finn buḡéin

niop paḡram cú no duine· ip lollann ḡap n-ionḡaipe

ba mop ap meirpeac pap muipn· no ḡur tuic in oióce opainn
no ḡor páḡḡbaó rḡiḡéḡ pin· ap in cenocán ro in éaor-
ḡuinn

ḡaram poirtil ap uḡḡ ḡoill· ap ḡac oirpeḡḡ ḡpuim ap ḡpoim
ó naḡ maipionn ḡoll na ppleó· ip tenn opuinn ḡac aoinpḡḡ
Ip mé ḡapaió co nḡloine· ní beḡ do epáó mo épóide

Maḡ Maoín na páppac déip ḡuill· ip mé ap éáoraió caor-
ḡuinn

40

Ip cúip bobróin ip bóḡpa· Maónmaḡ ḡan clann maie Mórna
meipri ap tethead Péine Pionb· ap rḡáḡ do épáóó a éaor-
ḡuinn

Dunað Ðaíðre in dún po éiair· i na ffaðmair ceól ip míað
ionniom in loé po láinn pinn· Loé Ríac ip corpera cáorétainn
Mar do éiðmír ðan doilðe· do feilð bláicé binnie boirne
aðeíaðmair co ber don dpuim· do bapp corpera a cáor-
tainn

Raðaðra amaé pa Míde· amapaé go Mað mbile
loirpeð banntraé· Féine Pinn· ní bíu ap comairce
cáorétainn

Tiocepað anoirpétior anoir· gépað tre ðlionn Conáin eain
íorpað deðubla pa ðlinn· ip caora cuípa cáorétuinn 45
Ann do cairpneðir ðrenainn bláicé· aður do bepa in pñmpáio
neih d'anmain ðacé aoin ceó inn· a ealinnu enuic in
cáorétainn

Ðam do cairpneðir Ðiorpneð ðpaóir· iprin coillio po pem
éaor
go mbíacé mo corpán pa ðlionð· pe caoð enocáin in
cáorétainn.

A cáorétainn.

IV.

Sðéla caéa Cpuinn-ihóna· a luét pép b'áil a n-eolup
lison na ceupað ecomeróða· acú féin oppa am eólaé
Clanna Rónáin tioblaicé· ip clanda báoircece bóðba
po báttar pan iorðail rin· ip deic mic fícead Mórna
í Ðaboipionn búabballaig· ip í Ðuibóicrið nemðainn
pa caé rin do éðdappan· lé ééile ip clanna Neamnáinn
Do pperail in coinneam rin· do bí ag ðoll mór mac Mórna
ðan coðlað ðan coirpeð· ag pñéáilem dórann
Paire pñi pé peétihoine· do bí ap ðoll na celep n-ámor
ní bioð tríac ba nepetihoire· iprin caé ap na mápacé 5
Ar pðacé cpoinn go déiðenaé· do bí ðoll na pleð mbúaða
aðeí cuige in e-éiðer-mac· dá ngoiréi Ðaíðre Dúanaé
Alón oíðe don fopaire rin· pñip ðoll ap a ðáolcaib
apáðaran naé coirpéide· aniomarceað go ffaðbpaib

Do rir Æoll an filið rin· na tēēta go mac Cumail
 oþaǵáil rǵéal in ffeidip réin· annra bPéin pep a fuluing
 Ro fíapraioð Pionn Almhaine· oPianuib éipionn anéinpeēt
 eia pačar le daǵepioðe· anaǵaið Æuill na ngéppleg
 Adubairt Pionn ġrinnbeplač· go mað da mac bað cópa
 do ráio Oirín ilbeuplač· nač diongebað mic Mórna 10
 Do ráio Orǵar anglonnač· maič ǵač mac mur a ačair
 dar leip réin ba neamǵočač· oð ǵan dol ina aǵaiðh
 Aǵ ppeǵra don ríǵfeinnioð· adubairt Páča Cananð
 ǵio bé bérp co míceillioð· teǵað ann ip ní pačam
 Ķér b'ole lé ap fplaičfeinnioð· do ráio Diarmaid ó Duibne
 nač pačað féin na cačéideað· anaǵaið láime in Æuill rin
 Mac a meic pa ingine· diaribó comainm Mac Lúǵač
 dar leip níor uo ǵníom impioð· dol do dionǵbail in cupað
 Pionn anúair po heitiǵeð· do cuip aǵaið ap Čáoilte
 a ndiaiǵ čáič go deitbipeč· eiteč úača nioþ čaoirccae 15
 Ro ráio [Pionn] ap ffeapǵuǵað· íar mbeit čreimpe ǵa
 n-atač
 ǵnioð map rúð ni ðepnaðair· a clann bpuǵað ip balač
 A dionǵbáil don ríǵfeinnioð· do ǵeall Cairioll ó Conbpoim
 ní he ǵnioð míceillioð· do ǵeallað píem pe hablóip
 Tuǵ Dáiǵpe na bpačpa po· leip a ecomðail a bpáčar
 ǵor ǵeall buiden íarmaptač· do coipe Æuill ap na mápač
 Ní čioepaið am compac-pa· Páča Canann no Čáoilte
 adubairt Æoll ǵlórǵarpa· náit maiče čloinbe baoirccne
 Innipim dom ðepbpačair· op hé nač dionǵna aičrip
 liom féin ǵomað neimǵábað· Ua Conbpoim cona maičip 20
 Do čpeioð Æoll na rǵéala po· do innip Dáiǵpe Duanač
 o'eirp eóluiþ do ðenaim oð· do čúaið in t-éiǵerp úaða
 Do čioð Æoll an aǵoioð rin· o'eirtečt ré clannairh báoirccne
 oía a pioþ eia le ndamiaiǵčep· tečt na aǵaið co fáoiðh
 Adčúalaid in moip-peðan· ǵa poind aǵ ríǵ na Féinne
 Piana na ccoic ccoiceða· anaǵaið Æuill ré čeile
 Cuipim Čáoilte čpuind čepptač· Ķ Sein-iopar čpamn-rúað
 corce Æuill ni ba haimneart oáið· clann pí Ločlann pa
 nglan-pluaǵ
 Donn mop Monaið Ečtcolla· da mac Rúaið Oirip Alban
 bioð in buiden eačtač po· a tčúrþ in cača calma 25

Goll Gollban ip Cap Cúailgne· dá píðfeinnioð Fían Ulað
 muinntep in dá glan-úaitne· le céile ag corc in éupað
 Peppðoimain gér pí-feinnioð· ap fíanaib dífana dorrðā
 dō péin do ba míceillið· teēt anaðaið mie Mórna
 Rí-feinnioð Ó gCeinnpealaið· dap leip péin ba pí paðmāp
 ba hōlc toipee in cinneceatib· anaðaið ðuill pa eað po
 Teguib Fiana Urmuimhan· pan eað map ðað áen oile
 iomða óig ag uplaðā· d'egla ðuill na celep neime
 Ro pipioð Fíen Derrmuian· le mac Muirne mun ám poin
 doip gep inór an meruðhað· tigið ann na n-ápmoib
 Fíena tailce Túaðmuian· teguib aniepc na Péine
 do bí pin na nuallðubā· pol do pðappat pe céile
 le mac Muirne muncaóime· do hiappað ap Fíen Connaēt
 beith map cáē ag uplaiðe· anaðaið ðuill pa corðap
 Do cuipeð in ðairðēeglaē· le mac Cuimail hí baóircene
 buiden píocða aipmneimnac· anaðaið ðuill don táoiðpin
 Clanna Nemainn ponaptoið· do ba dóig lé mac Cuimail
 ðup cuipeð pa corceap poin· naē ppuair Goll fear a
 púlaimð

30

Ðan aomþep na n-uiperrbaib· ap in táoið éúaið do Cpuinn-
 mōin
 do cuip Fionn in buiden poin· pe coip Cairill uí Conðpōin
 Rí Laiðen ðo epromēopað· dá píð Muian gér ðaoirpe
 don taoib ēepir do Cponnmōnaið· Fionn péin ip clanna
 baóircene.

35

Ðlúairip Goll ðnioméacēac· dēipir na pandā pin uaēa
 (uaðā?)

ðo painig in piðeigipir· diep comainn Dáigpe dūanaē
 le Fionn ó do pipiðe· do corð ðuill in plúað epom po
 do piappaib don pilið pin· cia do cloinn-Mórna an Goll pa
 Rioepa péin adubpattap· ón ló tucāð eað Cnoāa

Goll o puaruir pulbarðāð· ann do búail Cuimail ēupa
 ap epla do láime pi· po ceileð opt in t-ainm pin

lé mac Muirne baðaiðe· a ðuill aipdeētaið aingioð
 Map eugampa epuinnigēep· a ndubpað lé mac Cuimail
 nír ppoláip a n-oiriðil· pia teēt don eplúaðpin eugainn
 A haite na paire pin· do bí ap Goll pé peēt n-óidēib
 aðeipit a aipm aileniðe· láim pé hlollann na n-oirþep

40

Do rónað peal cobalta· na víaið fin pé mac Mórna
 co ccualaið Pionn oðbaðað· in laðið a n-aice in omna
 Glúairir Pionn na áonarán· vía a þíor cía do ní in coblað
 go pfacaið in t-aðn mácám· gan áonðuine ina þappað
 bpeðnaiðgir in ríðþeinnioð· ó do báðar na n-énar
 marbað Guill go míceillið· rnað þeir cía do ðeanað
 45 Eirgír Þerþur þínbélað· andiað Finn ara coblað
 do ðonnaire Goll gniomhéaðtað· ír Pionn ar tí a gona
 Anð aðberc in þilið fin· þe mac Cuñail co þaðþað
 gan þeic ar tí þeimibi· búaine blað ina ráðgal
 Duirgir lollann órarmað· óðcuala Pionn þa þile
 le mac Cuñail ðompañaið· iarrþar comlann a tþice
 Do diule Goll in compac ro· do cor pé ríð na Þéine
 aðubairc þur ðomblaþa· tþiað að compac þa éile
 Aðubairc Pionn in þlaiðþeinnioð· noðar þé fin a aðþor
 dia mbeic Goll na éateiðeað· go mað mien leir a mar-
 bað
 50 Durp-það Pionn in tþealan þoin· víaið in víaið ina mbállaið
 eirgír Goll go þeþañaið· in tþað fin ina aðaið
 Do loc Pionn in compac þain· pé mac Mórna do ðenam
 aðubairc nar comcormail· compac 'rðan cáð ga þéðað
 Sðaraio in dá ríðþeinnioð· uman tþað fin þe apoile
 do gaðþað co míceillið· ar na máþað la cuinne
 Ír aibeil do þreðþaðar· iar rðaoileað do Glar Þréine
 an dá deðláðð deðþaraio· Cþunniððin i ccuinne a éile
 Le mac Cuñail láinþeppað· nír hanað þe mac Mórna
 do þoinn pé go þáðþeppað· cáð ar ðoirþið na móna
 55 Ua Conþróin þa a nduþþamaþ· tuarr a tþopað in rðéil ri
 a n-aðaið Guill éñil-rðathaið· do cobar cáð lé éile
 Innþaiðe Guill ileðtaið· noðar b'aðaið ar éaruið
 tþirð þeabaic þo minéanuið· do bí aige na n-aðaið
 Clann ríðð Loðlann luaðþáþaið· batþar i tþopað in com-
 lann
 mac Mórna do luaðþáþaið· ír nior luðaiðe a ndoðþainn
 Sluað Oppuiðe um Þeapþðomaiñ· cía ðon tþluað fin na
 marbað
 Ulltaið ann co þerðonþa· nior þþepp do cloinn ríðð
 Alban

Ffiena úaiple Urmumhan· nír p̃gappað̃ ʒan beiz leóñta
 Cem̃pealaiʒ̃ adub̃p̃aɛɛɛp̃· nap̃b̃ é añ caɛ̃ p̃iñ a n-eolup̃ 60
 ʒup̃ leup̃að̃ Ffieñ ʒepp̃mumhañ· pã caɛ̃ p̃iñ lé̃ mac̃ Mór̃na
 ní̃ f̃uilim̃ nã m̃epuʒ̃að̃· ʒaɛ̃ láoɛ̃ ó̃f̃b̃ inã ó̃ã op̃ðaiñ
 Ffiañ t̃ioð̃laic̃eɛ̃ t̃é̃ t̃úað̃mumhañ· pã n-iop̃ʒail̃ p̃iñ ʒep̃ b'uiñal̃
 cã p̃ioɹ̃ buiñð̃ iñ ceualab̃ap̃· nír̃ t̃é̃p̃nóɛ̃ɛ̃p̃ ðoñ t̃up̃up̃
 Ní̃ biú̃-p̃ã ʒã po-p̃ʒaoileað̃· ã ñðep̃nað̃ p̃é̃ mac̃ Mór̃na
 p̃ep̃ nã p̃ʒél̃ ðõ com̃maó̃iðem̃· ní̃ ðẽcaíð̃ ap̃ ðoñ t̃p̃loʒ̃ p̃ã.
 Lẽ Pioññ ðoñ leiɛ̃ eilẽ p̃ĩ ðõ b̃p̃iɹ̃eð̃ ap̃ cloinñ Cop̃b̃maic̃
 mór̃ iñ t̃-að̃b̃ap̃ ðeic̃b̃iɹ̃e· põ cuip̃ ʒoll̃ p̃ʒic̃ẽ t̃ap̃ loɹ̃ʒ̃ aip̃
 Ã ʒcenñ Sioñnã p̃peab̃ú̃ainẽ· tuʒ̃ ã aʒ̃aið̃ iñ ú̃aip̃ p̃iñ
 iñ p̃p̃iɛ̃ c̃éim̃ buð̃ ðeʒ̃ẽp̃uaíð̃ẽ· ʒup̃ cuip̃ iat̃ẽ t̃ap̃ ã ʒú̃ail̃l̃ib̃ 65
 ʒõ p̃iʒ̃nẽ ʒoll̃ láñt̃ap̃að̃· ʒið̃ beʒ̃ mór̃ ðõ b̃áð̃ap̃
 ʒuib̃f̃eic̃ẽ nõ cõ p̃áñʒaɛ̃ɛ̃p̃· nír̃ ʒonað̃ iat̃ẽ ʒ̃ñioɹ̃ map̃b̃að̃
 Rõ p̃áʒ̃bað̃ moñ n-ám̃ p̃iñ· clannã ðaoiɹ̃ʒnẽ p̃á̃ m̃é̃la
 lẽ heñláiñ iñ lollaiññ p̃iñ· ãñlaíð̃ põ aɛ̃aið̃ ã p̃ʒé̃la
 ʒið̃ aib̃inñ iñ t̃ulaɛ̃ p̃iñ· ap̃ ã p̃f̃uil̃t̃ĩ-p̃ẽ ã c̃leip̃cẽ
 ãniú̃ ip̃am̃ ðub̃aɛ̃-p̃ã· aʒ̃ inñiɹ̃iñ iñ p̃ʒél̃ p̃ẽ
 M̃iɹ̃ẽ mac̃ iñ p̃iʒ̃f̃einñið̃· ðí̃ã ñʒoiɹ̃t̃ĩ Oip̃p̃íñ é̃ãc̃ẽtãc̃
 p̃að̃ã ð̃aiñ ʒõ m̃í̃c̃é̃ill̃ið̃· aʒ̃ p̃iñ ã ʒ̃aɛ̃p̃aic̃ mõ p̃ʒé̃la.
 S̃ʒé̃ala.

V.

Ã ðeñ ðéñ pol̃cað̃ mõ c̃inñ· c̃ieñ ó̃ ðõ p̃ccap̃ p̃é̃ Ff̃éim̃ F̃inñ
 bl̃iað̃aiñ ap̃ c̃óic̃ mór̃ añ moð̃· naɛ̃ p̃f̃uaip̃ aó̃iñðeñ ðiã
 pol̃cað̃
 Sé̃ bl̃iað̃nã ðeʒ̃ ʒup̃ anõc̃ẽ· aó̃ib̃inñ ðãm̃p̃ã p̃om̃ ðeʒ̃f̃õl̃ẽ
 ðõil̃iʒ̃ aic̃ẽnẽ iñ c̃inñ p̃iñ ðẽ· t̃ap̃ é̃iɹ̃p̃ t̃p̃ill̃p̃ĩ t̃onñb̃uið̃ẽ
 Ũc̃áñ p̃ã hé̃ iñ c̃eñð̃ t̃p̃ú̃aʒ̃· p̃ã ñðeñð̃iɹ̃ coñap̃ẽ coñuall̃
 ðamað̃ añ lá̃ ap̃ leiɛ̃iɹ̃ loñ· ðõ ʒeup̃að̃ m̃ñá̃ ó̃ã pol̃cað̃
 Ã t̃up̃up̃ cõ leiɛ̃iɹ̃ loñ· t̃up̃up̃ p̃ap̃ ʒñá̃c̃ mór̃ ceop̃ccap̃
 ðap̃ map̃b̃p̃amaip̃ ðãim̃ ðonnã· op̃ up̃ lõc̃ã Ũiãc̃ð̃p̃omã
 iom̃ap̃b̃áíð̃ ðõ p̃óñp̃am̃ t̃all̃· m̃eip̃p̃ĩ ip̃ C̃áoĩl̃tẽ coip̃eɛ̃t̃eɹ̃p̃om̃
 ðap̃ ðẽil̃iʒ̃p̃iom̃ iñ p̃ẽil̃ʒ̃ p̃áiñ· t̃p̃é̃ p̃eip̃ʒ̃ ip̃ t̃p̃é̃ iom̃ap̃b̃áíð̃ 5

Aduðairt Cáoilte epoidē· fear nap optaē n-iorðaille
 ba ferr do bponnað bō ip each· ip mó do ba ðairðeðað
 Aduðairt nap ferror ðó· don fioppelaiē ní hiomarðó
 ðairpa aēt ðé do pala a ráð· ba hé in capa Caoilteēán
 Do euað Caoilte co Cionn Con· téigimri co leitir lon
 Caoilte pa muinntir ðo n-áð· aður mire um aonarán
 Noðar marð Caoilte na ceat· in lá rin ða lúaelámaē
 in fer ap ap minic blað· aēt mað eilit ip aon að
 Dobept mo bpreitir a ben· ní tpaē bpeð do ðeanañ ðañ
 ðo ríaelē liom tap mað amaē· tpi éaoga ðañ ðáraētaē 10
 Dar do láim a ben náoidē· ba ferr polaelē Þormáoise
 tpi éaoga ðañ peða punn· um éaoga muc ða ferrigiolli
 Mo lámaē a leitir laoið· nri bé in laimaē maot macaóim
 tpi píeēð fíael ap in nðurp· um na tpi píeēð ríaelmuc
 In cú do bí um laim luind· ðailpíeē cú Finn mic Cumuill
 nri tappaið in talam te· cú ða mbíael ðeall ðailpíeēe
 In fo-ð a beað boí um láim· peēt remonna vía congðáil
 pa meinic mo lam na eponn· pan leitir noðar leatpuium
 Maiē in foða foða Finn· do bí neim mor na ðlappinn
 ðaē ðon píem ða tapplaic pui· nocar blair biað na
 beðaið 15
 Ví a mað é in lá rin a ben· dom píeētainnri peē ðaē fer
 do ionnólta mo ví láim· ní ðionðanta m'ionððabáil
 Tpuað naē eð do ríðnir piom· a inðen þeta poiēþionn
 mo éur-pa pan ðeapn puar cloē· ip mo maol tpuað do
 éonaē
 Do bað maiē mairi in puile finn· do éonnaire cáē ap mo
 éionn
 do éuaíð ðiom ap aon píem paiē· ður mé in ðlap ðalpaið-
 éeaē
 Robað maiē þoirniaēað mpuile· probað maiē in combaē
 cuirp
 noēa táimic tpeē enaim cinn· polt a commaiē aēt polt
 Finn
 Ðioð íatp na piaela po éuar· iprin þein-cionn etorbúar
 probatappan eaht oile· teimðir ena cenð-buiðhe 20
 Do cognaðir colpa ðoim· ðo epuaíð cioepaē conañail
 ní þáððaoir áiðe nó alē· ðe naē ðenððaoir minpðamarp

Γιοδ ίαδ na púile po hpuar· iprin pen-étionn etopbúar
 anoét γιοδ ppeamha pola· pobpat géma glap-tana
 Ανοιðée pé dopéa doill· ní berðaoíρ coipeéim n-iompoill
 anoét γε deéuinn amad· noéan fáicim an táonaé
 Γιοδ ιατε na cora po hriop· noéa aεcuipeð oppa pγiop
 inoét ipad eúapa epoma· guppat epúaεa taobloma
 Γε atáid gan laéap gan líé· noéan féduim a niompúð
 pobpat lúata peét oile· andiaíε púata Pionn-buiðe
 Púat Pionn-moiεe ap Maε Maóin· puapamar gpeip dia
 doimaoín

25

día Domnaíε óð ap moiε Miðe· día puε Cormac epó finne
 Ro peépad na Piana ppiρ· deapb leó in púat co ttaipriðip
 ní puε neé ger γapε a nγup· aét Oiprin a nArγapop
 An tOiprin tpuasε adéi ponð· puap mór d'ole ip d'anéoplann
 a ndiaíε in púata bðep· go berpán púap páobapélep
 Ip ann po ling leim dána· go hápð úaétmop allmopða
 ip tappap a láim ap lúap· po-dup-búailiup edopbúap
 Duppadup beim calma cpúaid· tap a láim n-eiεiε n-adpúap
 do benap gan taéa éoir· in t-óp dia epob pa éoiapaið
 An compa beg boí um láim· umap tepcup epob in pγáil
 gemað pe bað áil in t-óp· do gébbað é ina mēðón
 Deic ppaile mnte d'óp Pinn· aεup a deic le CpoiðPinn
 a deich díb le hingin Guill· pa deich le hingin lopguill
 Aipiom a hóip ó po amad· appéεmuip óp a ppaiaé
 noéan puiop pep ppa· lé hiomað a hionnmupa
 Eol daim deich ppoiéip aε Pionn· do pébaid ip meaðap liom
 tpuasε a mbeié pon talmain ée· deic peóid γaéa poiéipe
 And atáid a éuipn éáóma· pe taoib coipeé Cairn Aéða
 ap in tuléan úaða aleiéi· po poiéip deic nebaíεi
 Paoí atáid pleεa realεa· da nγονταoiεe doim éinnðepεa
 ionimuin laim laoiε pop meile· caom po ceil cloé Alimune
 And atáid cuipn ambid cuipm· do leatεáoip Epna Moðoipn
 gebé do iapppað go tenð· ní puiεbúéep go poiééend
 Íaprin ip peoid oile Pind· peé γaé duime do óleipPinn
 noéin peidip díb uile· peð gan egop d'pionnðpuinne
 A ppuapamar pan mbioé mbúan· dobað líonmap pe a
 n-iomlúad
 ap cuippiom i talmain tpeab· ní puiεbúéep go bpaé a ben

30

35

Aca dia n-éir uile rin· beirte a buide don Coimbid
 gan lúe gan aēpac nem lá· ar cúl caēpach Òionáodá
 bairbeaō Pátraic ip pepp dañ· olbár polcaō bregaē ban
 aēg díon ceall ip tuab ip tpeab· maō ced le Día dena a ben.

A bean.

VI.

Púar ap n-aēaiō a loē luig· noēan púaramar opuic
 díá ndeēaiō Pionn na Péine· do hpeilē Eicēge ainhéide
 Aoō mac Morna meic Ġaraō· cig eugainn dar pleguēaō
 ba hí a bpeit ap mbpeit uile· go loē Riāē na ríōēgriūde
 Ní deēaiō leipion Pionn péin· aēc do fan ap an uirpléib
 battar na boēa ap in ġorē· ġeir dō leim tar longpore
 loōmaipne coicceper calma· ip pēce oēlāōē ainhra
 cetpar leip ġaē mac amaō· coigep ip pēce apmach
 Ġġir leinn a haicēle ap pēfāōoiē· in líon do bāōmar d'Pīanaib
 ġep mōr ár ġeēōpāiō ap cēail· maiē linn pēip oīōē
 bpaēāil

5

Ro battar aē Duina Mluc· luchē cúl-coimēāda aē Copmac
 Lunna aēup a mēic mōra· dobaō cuibpionn comē-ēpōā
 lap rin loōmar-ni díá cig· pepp dūinn naē tpeigmiṽ eicēip
 puppíē deabaō ní mo ġenaiṽ· ní bō comōāil caipdemail
 loōmar cō lior na tēobap· ip ní púaramar oplacabh
 níor mō leō ap cceōl uile· ināib paōil na pīōōbuiōe
 Aōberē Dīarmaiō ó Duinn· muna hoplaicēēap poñainb
 lingpēd pam comāip in clāō· nó go ndíōēglar m'anpālaō
 Ro ling Dīarmaiō ó Duibne· in clāō rin ġan comāiple
 dobaō luēñap lúē a ēop· dūinn ġup oplāic in dopup
 Eipġiō ēall um ēpaēnōna· Lunna aēup a mēic mōra
 cāōēa loēlannaē líomēa· ba hé in comlann coimpíōēā
 Marbaō in plōē 1 ēēile· op oīpeṽ in úr-plēibē
 ní tēpnō cāōñ nó capā· dona hōēaiṽ apmēāna
 Coñpaicior Dīarmaiō ó Duinn· ip leacach lonn ó loēluinn
 compaicir Mac Lúēaē lán· ap in leipē aēup leacān

10

Compaicir Oirrin ampa' agur lunna lán-calma

go ffeúair Oirín a foprae: i n-iomairg ón allmappaé
Compaicim-ri' don leic acúaid: ar in leirg ir Ciorcall cruaid
pur-puair Orcar a fáire: ó Dpeallaé na dpeallaige

15

Deicneimar duinne map roin: rinne agur na hallmuroig
noéa doáinig ar coirppir: go lá gona lán-poillre

Sa maidin ar na máraé: po treigriom uile ar lámáé
podur féé Orgar armglonn: Oirín irin anéporlann

Ro éirig aigneó Orgar: ar geinnead in éruadócorgair
agur do luataig a lámh: po biéin Oirín d'éoráin

Do dicenn Orgar Dpeallaé: dia éolg búada leimionnaé
po mapb ré Longa luingreé: Orgar de ba hatcuirpreé

Do ráic go Mac Luğaé lán: Orgar do oigheaó leacán
ba éuaid na íaé tar rpué goir: purpubaó cenn lúaitlea-
caig

20

Ro ríacé éugam Orgar oll: ier mbúaid georgar ir geomlann
oirrimic ar leirg in énuic: ier mbuaid georgair ir geom-
raic

Uirce pionnpuar loéa luig: ir maig beiriur tría na éuid
óir ir ionn po pagbaó de: na loélanmaiğ ina luigé

Oglaiğtear Cormac ua Cuinn: pa a muinnteir pe mac
Cuimill

doilg leir go lá a éga: báp a éuire coiméada

Tiomairgter Flaitrí ir Fioéal: go Cormac bpaéac bpaódmair
do bpeic na bpeicé nar lag: eidiur Pionn agur Cormac

Ro dirligheaó na daoíne: ní maic dpuim ré céo-aóige

ba hí bpeé na mbpeicioim nglan'a mbeé violur pa na
nbiulcaó

25

Ní paca aicéin Orgar: ag cur caéa nó éorgair

aéit in láoc luğaíð lágá: a geionn gaéa cruadála

Anpáda in talman uile: pa mbeé a ceorp énduine

do beicéir pó éru éumaid: ó colg Orgar eétegonaid

Noéar tapuill ar talmuin: inóiaíð Conuill éaéarmuid

láoc baó beóda pé fopraó: olóar Orgar anglonnaé

Noéar gað laiğin na lámh: aicéin Diarmada dpeacnáir

go ffoğur nó go paba: tar eir loğa lamfaba

Do panpaó Oirín ba fepir: tapeir annpaó na hEirionn

aéit go ndamhaide óó depaig: ar piécib nó ar aóinfeiruib

30

Do dergad Mac Lugaé lonn· a colg ríá eadé a ecomlonn
 do cinnead oppa uile· do corḡar a ébḡuine
 Noéan feabap in' élanḡ péin· maic fep map eadé pa coimḡeim
 ní deanuinn upáin áḡa· rní imḡabáinn upána
 Áḡ rin ap tteḡda fípe· m'adḡa cumḡa aḡur coimḡíne
 do cpeidḡeabóir Fíana Pínn· na tēḡda tap a tḡim
 O tḡ Inlupḡadaiḡ mic Flainn· aḡur Inlanainne ó Inlaonuinn
 po rírin capḡe ip eúana· aḡur aipḡ aḡḡápa
 Ro tairpḡḡar Píonn na Féine· daḡ a haile na heipḡe
 ḡo dḡuḡeabó ḡrían tap mo ḡrúad· a n-Áḡo da fían ḡo
 hinnḡápa
 Áḡo dá fían ní haileḡo daḡ· ap tuinn tḡpe nó talḡan
 aḡḡ ḡe ḡar ḡe inḡar úam· do ḡéubḡa ionad imḡápa.

35

Fuap.

VII.

Maíḡin in maíḡin pa ḡlonn· pobḡam fuileé áitḡepom
 por poḡraḡadaiḡ fíena a fḡuil· ór up ḡroma hḡóḡabail
 Ro éḡḡur in láoé ḡan éḡaíḡ· mupar éupḡamop ap nḡláíḡ
 ḡar cupḡamar eadé ann rin· da a tḡuḡar liom eionn
 Cuipḡiḡ
 Do rinḡiḡ bḡoḡadé tḡá· do rinḡiḡ poḡra poḡlá
 do leiḡiḡ a laoiḡ pa mbúaiḡ· uile pa nḡirinn apmḡaiḡ
 Do rinḡear beḡoḡadé tḡá· do rinḡiḡ poḡra poḡlá
 ḡo tḡuḡar pa ḡiom ḡrinn· ḡul ḡaé en-tḡe a nḡirinn
 Do rinḡiḡ beḡoḡadé tḡrḡá· do rinḡiḡ poḡra poḡlá
 ip po laipḡeḡ ḡo léip liom· muilte aḡur áḡa éirionn
 Íar rin po leiḡeḡ ríom· eic aḡloma na hḡirionn
 tḡiḡim óíob do lúḡ mo éḡ· no ḡo panac ḡo hḡirḡeḡḡor
 Íar rin do éuaḡur anonn· ip beipḡ in doirḡeḡir umam
 aḡur an oíḡe rin ḡan eḡḡ· ip me pa cuinnleḡir do Copḡac
 Ír ann adubairḡ ríom talḡ· apḡuipḡ úaral éirionn
 ionḡad an ní adéim dom deḡin· da fḡuil éḡoileḡ um éuinn-
 leḡir

5

bennaét opε na ráið ap Pionn· ap plait na prian pfoile-
þionn

gð taim i ngeniñiol ic éiğ· na bei· tár ap mo muinnur
Ní hé rin aigneð Caoilr· peð gac pep dot loét laoiðé
ní þoirþenað coinniñol éain· ap a pful d'ór að comþarð 10
Anúair þa tairnuc in t-ól· ag in ríğ roğarğ rónór
túiğim leir noðar ééim cam· co painic in teg coitcionn
Uime rin tugar bð ber· mór dob áil liom a amleap
ir do padur liom dom déoin· caonnað Seapğainn airb
uairþeðil

Da padur i tCeñparið te· ben cuméa día ééile
ben an þir cuméa-þa tpa· uaim gup in þir leþéa-þa
Tuccur bean Cairþpe gan aét· rðo padur í do Copmac
tucur ben Copmaic amne· rðo padur í do Cairþpe
Do éuiriur cloiðem in ríğ· um tpuaiñl þéin ger mór in gñiñ
mo cloiðiom þein ðile in aile· uaim a tpuaiñl cloiðiom
Copmaic 15

Ro þíapþaigir de ap na þraé· um tpaé eirge ap na mapac
an innipe ðamþa ðe· epéð d'þúairgeólað am oide
Día tтугэд let in ðeile ðarğ· irin ðrið ingneé imarð
ir þíacá þeağa ðuinn Da ðenn· dá laðain ó loé ðoiðñionð
Da toğán a ccoiltið epáðb· do leatætaoið ðroma ða Ráon
agur dá ðoğrán fer poim· ó Coparið ðonnþáin Doğair
Da ðam ap in Eichtge airb· da lon ap leirir lonnğairğ
dá ðpeollán a Dún Áíppe· da éoinéinn ó Copraíppe
Dá tpoirce a Doirpe ðá ðor· da þeapán eirge a ðamþor
da cáðhan ó loé Da ðall· da ealaið lppirp nðoinnainn 20
Sionnac peng ðléibe Cuillinn· da éoin allaið o ðoirpinn
da ðeirp a Þioð ðáppa guipm· da coileé peða a Þopðpuim
Mór in éirpð poð lá opm· noðan þupur a éuimall
do pad mé a nğliað go dána· a beir i ndiağ na tiomána
Tiomáin tugur tap þaite· mór an oboir énlaitε
dobað gñioñ puairce pegħða poimn· a ppuaplacað mic
Cumull

Do éuaið in þiach uaim boðerpp· map dob áil liom a amleap
co hÁé Mic luğac poð pep· pe loé lupzan aniarndep
Do éuaið an laða uaim þan láğ· noðar ppuurp a gabañl
tap þrúac na berþa þrairi· tap rğairþ Inþir ðubğlairi 25

Ir annrín pom-pagaib in gailt in tan roba d'éir mó neire
 ar lár páta Féine Finn no gur gabur a gCruimhlinn
 Tappur in éorr ar bpaḡaib· gion gur ppaibib lé tainic
 agur tugur liom pé mo pmaét· d'puarḡlacao Finn ó
 Éorpmac

ḡac a ppuarur d'ole leó· tiucpaib liom gzin bam beó
 tar ḡac ppoḡair ip tar ḡac pán· pom-ḡap do leir Loir-
 pionnán

Ro ḡgarur pe mo éairib· tainic upéra pem aimpir
 tere mo bíobbaib ḡac pe lá· ingac ionbaib maoidim-pa.

Maoidim.

VIII.

Ceirb agam ort a Éaoilte· a pír na n-ápm n-íomláoite
 éia ḡa paire in Corpbolḡ éóir· do boí ag Cumall mac
 Ṽpénmóir

Corr do boí ag Manannán mhn· pa ped ilbúadaé ḡo mbpḡḡ
 día epoicíonn pín coiḡḡealb borb· de do pḡḡnebh in Corr-
 bolḡ

Innir duinne epeb in éorr· a Caoilte ḡo n-íolar nḡlonb
 nó epeb par cuireb a pír· a epoicíonn pana pébaib

Áippe ingen Dealbaoíé díl· lennan ilbpic íoléroḡaḡ
 tappla por peirc in pír hí· ḡ luéra ḡo ḡéaoimlí

Cealḡuir lúéra cum pnaíma· Áippe nocar éuairt áḡa
 dar cuir hí tpe luinne amoiḡ· a pioét cuippe po éuirpéib 5

Píepaḡair Aoíppe íep pín· d'ingín áluinn Ábartaḡ

ḡa pad bíab pa pioét po a ben· a luéra áloinn uicḡeal

An epíoc éuirpet ní ba ḡerr· ort a Aoíppe na porc ró-mall
 beir-pí da éeb bíabuin bán· a tciḡ mnaḡaḡ Ílanannán

bíab tú pa tciḡ pín do ḡnáé· ag panamáat pút do éac

ad éuirr naé dcairbíl ḡac tír· noé atcacpaínn tú entír

Do ḡentor pḡḡéac maíé péb· dot epoicíonn ní beḡ in béd

bíó é a ainm pní bpeáḡ daín· Corpbolḡ na péb po deipead

Do pinne Manannán pín· don epoicíonn od púair oiḡíó

do bí po ḡac péb díob pín· aḡe ní bpeḡ na deḡhaib

Léine Mhanannán ra rgién· ip epiop Dóibhionn ap áon-píen
 duarán gabann ón píop borb· pedio do bíod iprin Córpbolḡ
 Deimíor riḡ Alban gan féall· 7 caébharr píogḡ Loélann
 do boí ann pe páite rin· 7 enaíha muc nAraíl
 Cpiop do úpuinnib an míl mór· do boí ra Córpbolḡ éoir
 aóep-ra pios gan doéap· do bíod ann ga iomaéap
 In tan do bíod in muir lán· ba pollup a hpeóid ap a lár
 muair pa epáig in muir borb· polam po deóid in Córpbolḡ
 Ag rin nait a Oiprin féil· map do píghneó é buódeín
 agur inneopad perda· a imeup a himteéta 15
 Ro boí in Córpbolḡ pé pada· ag luḡ láoéda lam-pada
 no gur éuit in píḡ po deóid· le macaib Ceapmada Milbeóil
 Do bí in Córpbolḡ ier rin· aca rin ina deḡoíó
 gur éuierioð in epíap ḡep meap· lé macaib mópa Mílebh
 Tainic Manannán gan rḡir· puce leir in Córpbolḡ apír
 níop tairbéin é do úime· ḡo tainic pé Conaípe
 Ro codail Conaípe cáom· do leaétaoib Teimpac na ráon
 map do murḡail in ḡlan ḡlic· ppié in Córpbolḡ pá
 bpaḡuit. .ḡé.

IX.

Mo mallaét ap éloinn úáoipḡne· deipeó oioé pa éappuice
 do pionnpadaóir mo úiomḡa· da maó iomḡa mo éapuio
 Mo bennaét ap éloinn Mílóina· d'pulaing dóḡpa mór
 n-appaét
 anoét ḡið deipeó oioé· ap éloinn úáoipḡne mo mallaét
 A bpeḡmaip Pinn na áonap· pé a páopap do éuit appaét
 ole opam deipeó a ḡaoip· ap éloinn úáoipḡne mo mallaét
 Meinic fúapap airc bpiúḡne· ḡe doilḡe dam pa carpuic
 beḡap ḡom éaoimead coioé· ap éloinn úáoipcene mo
 mallaét
 A ingen Conuill Cpuaéna· ag a bpuil uaéad capad
 beip beannaét leat dom éairuib· beip ḡo láiguib mo
 mallaét

Ní mair Sgíeḡ bpeḡ mac Dáḡḡaoín· ḡan aḡḡaoín d'ḡir mo
ḡapad

ní mo mairiur ḡoḡ ḡaoíḡe· ap cloinn ḡaoirḡene mo mallaḡḡ
Páapap colpa doirḡ eallaiḡ· úaḡa 'ḡoob airḡiḡ ḡapad
mo peḡḡ mbeannaḡḡ ap ḡaoíḡḡe· ap cloinn ḡaoirḡene mo
mallaḡḡ

Ḋiomḡaḡ mé do ḡloinn Ronáin· ní mair mo mḡorán capac
aḡ rin deipeḡ mo laoiḡe· ap ḡloinn ḡaoirḡeni mo mallaḡḡ
Ar ḡḡeḡḡ Páḡpapa pa ḡanḡa· ní bíaiḡ na háḡḡa appaḡḡ
paḡḡaim pa a coḡair m'ḡaoíḡḡe· ap ḡloinn ḡaoirḡene mo
mallaḡḡ.

Mo mallaḡḡ.

X.

A ḡean beir leḡ mo léine· ḡ déna uaim eirḡe
ḡriall imḡeḡḡ a ḡruaiḡḡeḡḡ ḡlan· in mairḡin ría mo mair-
ḡaḡ

A ḡuill cí a plíḡe paḡad· mairḡe bíor ap beḡán capad
ir uatḡaḡ ben ap a mbí paḡ· ó beirḡ ḡan cenn ḡan ḡḡḡnaḡ
lonnpaiḡ lonḡporeḡ Finn na bPían· map a bḡuil don ḡáoiḡri
ríap

paḡí annrin a béilḡeḡḡ malla· lé deirḡḡer do ḡingḡála
Cía pḡer ann le a bḡaoíḡḡḡḡ pḡin· a ḡuill mḡoir pa mairḡ
dom pḡir

cáit a pḡuíḡḡḡḡḡ hḡíap no rḡoir· do commaiḡ ḡḡoir, im
iomḡaiḡ

In áil leḡ Oirḡin mac Finn· nó Áonḡur mac Áoḡa Rinn
nó Cairioll pḡḡa puilead· nó in ḡorr ḡoplúad ḡḡḡguinead
Conall Cḡrúadna ir é m'aḡair· me coḡalta Cuinn Cḡḡḡḡḡaiḡ
ḡeapḡpaḡair ḡaḡḡ pan ḡir ḡúaiḡ· Cḡidḡḡin mac Conuill
ḡḡannḡaiḡ

ḡeapḡḡe liom imḡeḡḡ uait· ḡú mo ḡeirḡḡoir rḡoiḡim puairḡ
a cḡionn peḡḡ mbliadḡan ḡo nḡoil· ḡuḡur mé a rḡir ad
ḡ'iomḡaiḡ

Ón oíðce rin gup anoct· ní fuarup úaib aigneð doct
 ó'noct amac ní baop dam· ní bíu ag fer ar tuinn talman
 Deic lá píced beð gan bíad· tere neð do bí romat riam
 céð láoc léð lánm a Ğuill· do éuit ra éappuiz eumainz
 Imða umainn don fáirpge· 7 mé a ġeumanz na cairpge
 ata gortat in bíð gom bpač· 7 an íota gom porpač 10
 Ğe ata gortat in bíð gum bpač· ġé borb cocað na ecóic ġeač
 mó benar an ġné dom ġrúaið· beic ag ól ráile pearbbrúaið
 Mo naoi mbraičpe píced féin· da marbað aoínfer don Féin
 do dénað mo píob rir rin· mo éore áonoicéce d'íotain
 A Ğuill mic Mórna a Moiz Mlaoin· caic na colla rin peð
 taosb
 poirpe híota a nðiaiz na pper· bainne mo cíoc do éaicem
 A ingen Conaill ní éél· uch ir trúaiz map éapla in rġél
 comairle inná éúaið nó čer· ní dinzen ir ní ðernur
 Uch a Ğuill ir trúaiz in dáil· coic cača nó ré að comðáil
 ir tú a ġcúil cairpge crúaiðe· luime airðe aðfúaire 15
 Ag rin a beilðearġ pa binð· in'éineġla ap tuinn ir ap tír
 Pionn ir a Pían ap mo ðruim· 'rmé gan bíad a ġcúil
 eumainz
 Do ðerġur mo époinn ġo cóir· a collaib éloinde Trénmóir
 tuġur doib ðfulanz ir dúad· do marbur Cumall epann-
 rúad
 Tuġur Muimniġ po mēla· irrin maip ap Moiz Léna
 do láðap in cač ġo cain· pa maibin ap Moiz Enaiġ
 Eočaib bailðearġ mac Máil· airðpíġ Ulað eimeč-náir
 do mercur pa láoc mo pleġh· tuġur íatc po bpon a bhen.
 A ðen.

 XI.

Pionn Píle ba fer ġo lí· poba péinidð óirðniðí
 ġe Pionn Píle ráidmír rir· doba pí rúanač poičlir
 Pionn Píle ba fer ġo nġlór· ir rir aðeipmír Trénmóir
 pa tréine ap čreipe a éleap· ġið eð ón bá hainm oirðear

Da mac ag Fionn fíochda gal· Fer[gur] luaité-ionn ip Eógan
 ip uatað pin ip deapb liom· inur deé d'Píanaib éirionn
 Áon mac ag Eogan ámpa· Oilill féta fíorcalma
 dá mac ag Oilill fíor de· Dáipe donn ip Doréaíde
 Fergur lúaité-ionn láochda a gur· am eólaé na penéur
 nír atbept a buime abur· epé ealla buíde baóirgne 5
 Trí meic ag baóirgne bládaé· Cumall calma comraíac
 Críomall 7 Áod ollac· in tríap mórgar 7 mórglonnach
 Áon mac do bí ag Áéð ollac· Lughaid feragaé fíorglonnaé
 Áen mac in Lughdaé ééona· Ferðomann bláic baírgéga
 Da mac po boí ag Críomall éáom· Mopann coragaé 7 Áod
 ionmúin díp éupata nglac· a n-áon ló puburbeabpat
 Oirpín mac Finn fíochda gal· Fergur Caóinée corcapglan
 Uillíonn Fáoban Ráigne pán· ionmúin peirer cáom comlán
 Cóig meic ag Oirín go holl· Oraga 7 Ferloaga lonn
 Éacac Ulaðaé po fan· 7 Dolb Sgéine rgiééglan 10
 Ingen ag Fionn fíochda a gal· díer comáinn luagaé laimgeal
 peirgníom do tríall coluib rmaé· 7 po épeig a bannbaé
 Láite po bádan ap in leirga· Luagaé 7 Dáipe ag peilga
 do cúaid Dáipe ger deacair· go luagaé na coimleabaid
 Ro coirpéed lúagaé don gur· ó Dáipe ger óroécairber
 beiríó a geíonn naof míor mac· pé a mbíctír pfeina ag
 popmat
 Coirpéte in mac ap cáé oile· a meic Cumáill Almaine
 Gaíne a ainm úair gaíne in gein· Mac luagaé a ainm ó a
 mácair.

7c.

XII.

Fégar teé Finn a nAlmain· gura cigbír fíogarmairgh
 abéúra naé naé maíonnn de· uppa no cleit no cúaille
 beg m'úid ap in lacair lóm· d'aiéle na ceupað geomdonn
 porc í baóirgne ger bó bpa· anoc ip féraé ponnglar
 Mná pionna go ffaílgaib díp· bíctír go ceorpaib comóil
 cupaid ba cobpaib caéa· go n-édaigib iollbatha

Τρί céd cupa maic mecca· pa trí cádga dípearḡpa
 trí cádga cuac airdib ḡil· a mbíod míoð éuill ceiteimín
 Cupa órda álainn réd· daḃac iudair díl ré ḡcéo
 comnealbpa ḡo ffað pecc ḡcop· d'ór ip d'airḡeb ip
 d'ionnmur

5

Airéim céd n-ionda necc· tríocá láoc ḡac aóinleapta
 pa iondaig n-imdenmaig n-óip· Finn mic Cuimáil mic
 Tréimnóip

Imóenaim órda uile· ḡo n-uaitneadhais órduige
 lepta clec ḡ clápaib· ḡappaib óḡ ap uplápaib
 ba háloinn tighóip in Féin· ḡo ceuanaptaib na ceaoim-iall
 ip amlaib éighóip dia ttiḡ· torcap realḡa ḡac éin-ḡip
 Doilig aipiom Féine Finn· a Paepaie móip na mbriaḡar
 mbinn

aét muna a bíac artoig éall· necc do pccip a n-anmann
 Oiprin mac Finn peipde in plúaḡ· Domnall claon Ceallac
 coplúaḡ

Mac Míleaḡ ip Eaclúaḡ áin· Dub Dromán ḡ Dubán
 Coice mic aḡ Oiprin náir báoc· Orḡar ip Féir loḡa lánḡaoc
 ḡ Ulaḡac ḡacá tan· ḡ Dolb Sḡéine rḡietḡlan
 Diarmaid ó Duibne pa bpuḡ· ip deic nOilealla a hEḡar
 deic nDubtaig a dpuimnib breḡ· deic Morinn muige
 Taillten

10

Aḡur deic ḡCormaic ón ḡcaḡpaig· deic ḡCéin deic nAirp
 deic nAicḡin

deic Muirpeadhais Muige in Sḡáil· deic ḡCuinn deic Flóinn
 deic fPaoláin

Deic bPeapdomáin deic nÁilbe· deic ḡColla a ḡepfochais
 Cairbpe

deic ḡConnla deic ḡCrimḡéainn éair· deic fFiaḡpa ḡ deic
 fPeapḡair

Na deic fPeḡḡuir díar fFINE· na deic nAipe ó ÓáirFINE
 Deic Muirḡéimne na mapa· deic nDonnḡuir deic nDonn-
 éada

15

Cádol epóda ip Conn mac Peabail· ḡ in ḡlar mac Dremáin
 ḡoffpaig ḡlinne ḡ Pionn bán· ḡáaire Cripomḡéainn ip Cúan
 Innipri ba puaitnib realḡ· Caḡal Dubán ip Dpuimberḡ
 Dubróib ip Cioḡac ip Conn· Maine ḡ Arp ip lorpoll

Dub Róid ip Dub Draigín· Páoléd go gceuar gceolóim
 Glac mac Deirg mic Diépaib glóin· Aod mac Criméain
 mic Camluib

Sealbác pa binn a bépla· Aed Fionn Cúán ip Enna
 banb Sionnaip Rinnolb go rinn· Mac Deige 7 Mac Deicéill
 Dubán Dubróid Dubdala· Dub Droma mac Senáda
 Plaitre faobrac per da gal· Garb Doire Daire Donngal 20
 Suibne plegac ploigéte pluaiḡ· epí mic Aille ábpaobruaid
 Per Muían Manpac mfaod nglé· Dorin Tap Malaiḡ ip
 Gúaire

In dá Cúan a Cúalainn· in dá bpan pobpac tálainḡ·
 Pál peða agur Per Sgeit· ip Glar mac Gabail gairbleit
 Doilge liom báp Colla cpuinn· 7 Cuinn 7 lacuind
 ip lillaine ip Cuirc ip Ceallaiḡ· ba polaim um éaolpénbaib
 bar Oilealla 7 bpeapail· noéa duinne na earbaib
 báp Eoéada 7 Aod· cona pennaiḡ poéaomha
 Trí dpuit do boi arciḡ éall· Cap ip Caéimáol ip Cúalann
 a epí cporáin mín in moó· Clep ip Cinnmeap ip Cuicéib 25
 Trí heaélaéa ciḡe Finn· tan do bitépí 7 cCpuimḡlinn
 noéap maié daé a pé mbonn· Cópp 7 lonn 7 lúac
 Trí hoinmide ciḡe Finn· Meall 7 Máol 7 Cnap
 gé do bitépí 7 ndeoigé Fíán· noéap maié ciall na tepí mac
 A epí dailemáin maié· Dpuét Dápacé 7 Daite
 a epí doirpéip ráb gan goib· Dpuib 7 íac 7 Oplaic
 Perḡur Fienbel pile Finn· pa buileac pa bpiacép·binn
 Mac Samhain a bpetem cóip· Aod ingen-gorm a éoinnleóip
 ba hálainn in bannpacé ban· do bí ap brú loéa lupḡan
 am ingin Cermada caoim· um lennabair um leannéaoim 30
 Pan mnaof mbig um blánaib mbinn· um Eirc um Sapuice
 péaḡainn

um Úaine um Eoáin um Šaoip· um Aillbe um Cpuiéḡil
 Céinnfínn

Um bpepaiḡ bpic um bē bláit· um Čéaa mōip ingin Rónáin
 Finneabair meirpéanḡ meud nglonn· Eoan álainn ip
 Aoddonn

Mac Rónáin do éuaib ap ceal· do tairpḡḡip cáé go dtiucpéob
 do bēoin Mic Dé líé go ngur· do bēoin deiḡpíḡ po péḡur.
 Peaḡétop.

XIII.

Áonað po a Moig Eala in pí· áonað lippe gona lí
 aofbinn da gað áon céio ann· ní hionann ip ḡúaipe Dall
 Nír ḡúaipe Dall m'ainm go píop· tan do binn a tciḡ in píog
 a tciḡ Ferḡura go pfeib· iprin tpiḡ op beppaimain
 Tigoir eic na pFian pa tpep· ip eic liliunneð na móiréper
 peppað tpi ḡraipfne ḡlana· ap paitéce Mac Muirpeða
 Eað dub aḡ Oil mac Da Ópeg· in gað cluite po peppat
 ipin capraic op Loð ḡair· puḡ tpi lanbuaða in áonaigh
 Cuingir Píacra in t-eð iep poin· ap in bpaof a řenaðair
 do pat bó céo da gað cpoð· día tabairt a tciáapartal 5
 Aḡ rúo duic in t-eð dub dían· ap Píacra pe plait na pFien
 aḡ rin mo éloiríom ḡo mbliað· aḡur eað uaim doḡ apaið
 beip mo catbarr ip ḡeall céo· beip mo rḡiet a tciuib ḡrḡḡ
 beip mo pleḡa nihe· mapáon ip m'íodna airḡiohe
 Mað pepp let no beic ḡan ní· a plait na bFien a éaofmí
 ní paḡair ḡan airḡið ap· a plait na pFien pFáðbapḡlar
 Ro eipḡ fein Píonn iarpoin· buiðeð é do mac Eóḡain
 bennaiḡið cað día éile· niop bó ciúin a ccoimieḡe
 Riaðair Píonn poimainn ap in péo· tḡmaio leip tpi píeio
 céo
 go Caðair go dún op loð· ipeð loðmap ón áonað 10
 Tpi lá ip tpi hoiréce go mbliað· po báðmap a tciḡ Caðair
 ḡan eapbaið lenna nó bíð· ap mac Cumail ón áiporíḡ
 Caoga pail do pad Píonn bó· cáoga eað ip cáoga bó
 do pad Píonn lúac a lenn· do Caðaoir mac Oililla
 Luio Píono d'iomlúað in eic duib· ḡuprin tpiḡ op beppamair
 lenuimpe ḡ Cáoilte tpiá báoir· ḡ peatmáiois tpiá toḡáoir
 ḡioð pinne nioppam malla· ba lóp lúac ap leimionna
 per uainn da clí pear óá ðeir· ní bí pfað nað páḡmaip
 In tan po airḡ in pí· ppopair a eað go Tpiḡ lí
 ó Tpiḡ lí tap Tpiḡ Óiom ḡlair· tap Píáoémoiḡ ip tap
 Píonnḡlair 15
 Tap Maḡ Pleirḡe tap Maḡ Cairn· tap Seanumair Ḍroma
 ḡairb
 tap uléa Pleirḡe pinne· tap colba na Coépuinne

Tap Druim Eadair tap Druim Čaoín· tap Druim Ūa Fíac
tap Popmaosí

iar ríáctain dúine pa énoc· ba lúaiťe rinne pa hoét
đið rinne ba lúaiťe rinn ann· eač in ríđ nír bó rómall
Ađoiđ po deipeð do ló· do ráið Fionn ní hiomarđđ
ir báor do pað rinne ille· eirđiom d'iappaið fíanđoiťe
Silleð da t̃uđ peča in rí· ap in ccappaic da leiť clí
đo p̃pacaioð t̃eđ mór đo t̃tein· irrin đlionn ap a b̃ełoirp 20
Ir ann adubairt Čáoiťe· aiťepe tenn napbo maosíťe
đur anočť ní p̃aca t̃eč· pan đlionn po đið um eólač
Eirđ uainn ap Čáoiťe d̃ia p̃ior· mór neite at̃t̃i na
n-ainp̃pior

b̃er̃t̃ f̃áiťe p̃er̃p no đač ní· do mac Čumailł Al̃muiní
Íar rin do čúaðmar ar̃teač· t̃urur ośč̃e rob aiťpeač
p̃riť đr̃eč 7 đol ir đái· ir muinñtir d̃irđir d̃iođár
Aiťech l̃iač ap lár ar̃t̃iđ· đ̃eiđið eač F̃inn đo h̃érđaið
cuir̃ið in čómla punn de· d̃ia cor̃p̃ánaið íar̃noiđe
Suiðmíð ap in đ̃eol̃ba đ̃er̃uáið· do đñi ap nor̃p̃aiđ p̃é h̃énuair
an đ̃cuail t̃er̃p̃im do b̃i p̃or t̃ein· ruailł načap muč in
t̃eiñið 25

Ro ráið in t̃aiťeč nár b̃inn· aiťepe nap bó lánmaiť linn
eir̃đið a lučť at̃a ar̃t̃iđ· canaið ceol don ríđf̃éiñið
Eir̃đið naoí đ̃eolla ar̃in đ̃eúil· ar̃rin leiť bá nera d̃úin
naoi ccinn ar̃rin leiť oile· ap in đ̃eol̃ba n-íar̃noiđe
L̃eíđið naoi ñđ̃eča đ̃arđ̃a· đ̃er̃ com̃hór nír čómlađ̃ra
p̃̃eđ̃rair in t̃-aiťeč pa p̃eč· 7 p̃̃eđ̃rair in m̃eíðeač
Đ̃ér̃b̃ olc đ̃ač đ̃air̃b̃č̃eól d̃f̃b̃ rin· pá m̃era č̃eól in m̃eíđiđ
ní paib̃e č̃eól nár d̃úla· ačť p̃eð p̃ir na h̃eñp̃ula
In ceol po č̃añp̃at̃tap d̃uinn· do d̃uir̃đ̃eč̃hač̃ maĩp̃ a h̃úr
ruailł nap r̃đ̃oile č̃ñáma ap ccinn· nírb̃é in č̃oiđ̃eol
č̃eól̃b̃inn 30

Eir̃đir in t̃-aiťeč ier̃ p̃oin· ir đ̃eiđið a č̃úaið č̃uñnaið
t̃iđ 7 mar̃baið ap neč· p̃ennaið cor̃đ̃raiť añeíñp̃ečť.
Čáoga biop apa m̃bí ruinn· inñeoč ba b̃era č̃aor̃č̃ainn
cuir̃ir d̃á áiđ̃e pa p̃ech· 7 p̃aič̃ið mon t̃eall̃ač
Níor b̃'ioñmuiñte biop d̃f̃b̃ rin· ađ a t̃tođ̃b̃ail don t̃eiñið
ir t̃uđ a p̃̃iað̃nuir̃e F̃inn· p̃eol̃ eic ap b̃eap̃aið č̃aor̃č̃ainn
A aiťiđ b̃er̃p̃ let do b̃iač· p̃eol̃ eich nočap ioč̃ar p̃íam̃
ađur ní ior̃að p̃ór̃r đo b̃r̃áč· ap p̃on b̃eĩ đ̃an b̃iač̃ ént̃r̃áčť

Map uime tangur um teē· dobað bíð ap in τ-αιθεαé
 por tuēpa piðpe go n-áoib· a Óáoilte a Þinn a Oiprín 35
 lappin po eipgiomar rúar· do com ap ccloiðeín go cerðar
 do gað eáð cend apoile· po ba mana ðorngáile
 báðteap in tene bóí τí· go nap léip lapoir na gír
 tiomairceþer cúl ðoréa ðub· oirn ap τepirú a n-éimionað
 Map do báðmar cionn ap éionn· eía do þoirpeð pin aét
 Þionn
 ba po mārþ pinne ðe· muna beit Þionn na Þéine
 Cionn ap cionn ðuinne pa τpeib· pað na hoíðe go maidin
 nó go τtainic grien arceē· um τpaé eipge ap na mārpaé
 In tan po eipig in grian· tuicir gað þer poir ip ríar
 τig ðuibnell a cionn gað þir· go mbaðar mārþ in uair pin 40
 Gairic do bámar nap τám· eipgiomáois ruar go hóglán
 do ceileað opainn in τpeað· 7 ceilteþ oirn in múinnτεþ
 Ip íað buiðion do érhoið pinn· na naoi þpuaða a hlubap-
 glinn
 do ðioðail oirn a petar· diar b'ainm Cuillionn coipleathan
 Amlaib po eipig Þionn Þáil· ip apáða eie na láim
 ba plán eiðir cenn ip éoir· boí gað ainioín na péðmoir
 Ip mippi Óáoilte cpoíðe· ðeir na láoð go lánðloine
 mor þipim amoið pa maé· noða a þpaicim an τ-áoiaé.

Donað.

XIV.

Puaramar þeilg iar pamhain· a mðearnur Múici balair
 ap τtoét ðuinn τar Mað níte· ða ced láoð pa lán rðíte
 Torc τpom do þíol múc mðalair· do mārðamar ier pamhain
 cullaé go nðé ngairþ go ngur· ó a þful i ainm ap þernur
 Noðar laiñ nech a mārðað· aét Þían Þinn go nepτ-aðbal
 do þíol na muc líaé leimneé· boí ag balap bailcðeimneé
 Ip me puð ced gñioín in tuirc· ip do τrhoið þipin mormuic
 puður epí mile ðon þeinn· in muic pin ap mo gualuinð
 þamar a mðernur þpuépa· áon cedláoð pa lan épuéða
 ap ráit peétmuin pa torc ðe· eiðir éoin 7 ðuine

Ar peilg ba hí in tpeilg móla· dia a ppuil Muine in Fulaéta
céad damh gaé doipe a mbí dor· cuiprium na luíde um
Rúadópor

Ceo d'oiḡoib céad do damhaib· po mapbamap díap foḡaib
ba deirg in ḡainioim día a bpuil· ḡep epáig maigpech in
lá rin

Dia mað é in lá ag laim Núadóat· a ben ḡarb do ḡní in
ḡrúamóacé

ar peilg Innpí bó Finne· da tcuréair Donn Duiblinne.

Ceo do ingenoib máola· rug leir Donn a Síé Áóða
pa rḡél apb pa bpioct ḡo mblað· ba ḡarp in píoct apalað
dan-píoḡan ag Áóð ḡan oil· ḡabáir éo mon ingenpoib
por cuir i píoct oiḡhe pḡúair· ar plior moighe ḡan mapc-
pluaḡ

10

ḡe do rinne rirri in tolc· do ainic íad ar ḡuapaé
ní laimac neac na hoighe· do bíod Donn da n-ionḡaire

Roiḡit on píoḡain po deic· pior ḡo ró-Donn po dícleic
ḡo mbeic ḡan coðlað amoiḡ· ḡo poipeð da haḡalloim
Do luib Donn ḡáoé ip ḡrían ḡlan· muir ip tír na mionn
n-áðbal

mé mac in ríḡ naé ría ad teé· ḡo bpráé noéa bíá ap tairéleé
Pepḡaigter in píoḡan rir· pé Donn a ríé Sleibe Mip
nó ḡup cláoélaib a pliect amoiḡ· ḡup cuir i píct doim allaið
Do imtiḡ le na ealta· nippat malla a n-iméécta
tug porbair do pennoib plenn· ḡo deappár d'pepoir
éipenn

15

Adubairt Donn báóé in ḡlóir· pe mac Cumail mic Tpenmóir
naé laimdaír Fíana Finn· ḡcéim do bíad fíad [i n'éipinn]

Adubairt Fionn pe a píenoip· eirḡiom uile da iarrpaið
ní bíaið po díemair in dam· pe píenuib ag ingeltrað

Adubairt pa rir ierpin· pé ríḡ na pFian a hAlmúin
bíð ḡarb bó deabaið in doim· do láð peimhaib a peétaib

Muirpib mo éompe in dam· ḡaillinn ip Sḡeólang ip bpan
lenaið gaé lorḡ ḡo ppeib· ní ppuil píoct naé po-mapbair

Ní bíacab mo éoin ap Fionn· ḡo tuiḡe in dam liom

ḡið ap lár in tḡléibe bepp· ḡið ár na Péime cúppepp

20

Amail adubairt Fionn rin· po ḡabram náipe tḡé neim
ḡlúairð lena plúaḡ amac· noéar tḡúaḡ le na éḡlaé

Céu ar fíeít duinn d'fepuib' deicé gcead cfi map deḡaid
 aoincéu ban ip aoincéad fep' lór a méu po ba coinnem
 Mór ar nḡredain ip ar nḡráin' mop ar fiadain ar ffor-
 ḡráin

ar tceét duinn do tpeilḡ in doinn' ba ceim ḡo ffeirḡ a
 hAluinn

Do mīadcamap pa ninnir' do bī fep áḡmāp innce
 Lór a mēd dūinn pa pollup' do mapb céu don éedamup
 Tuḡram tpi ḡárēi ḡarḡa' ḡo ḡelop ḡo nem an apḡgal
 noēap ḡab ḡráin in dāin' donn' pé tairm na ffeer pe a
 poplann

25

Rogab bupac po líon fepḡ in meppōam dīrḡip doinnbeapḡ
 pe fegad éon nḡeal pe a nḡráin' pé tairm na ffeap ḡo
 fforḡráin

Do éionóilpion a oigē' tap íac mór tap pna moigē
 ip conairt conḡáipeac epúaid' i nḡlionn Maḡair in mape-
 plúaidḡ

Do ḡap conairt conēapaid' aḡ muirlinn mōir Éinn līlaḡair
 tuḡ a uēt pé ar pluag in dāin' ip mór da ole fúapamar
 ḡiō bē do cuir ara éionn' nīop cuir da éionn do bī aḡ Pionn
 a lop a deirō in dāin' na bpeirōl ap a éopaid

Acē maō mīr ip da coin Pinn' na dīaid ó ḡac ḡlinn do ḡlinn
 do faḡaid in Féin fīop dāin' ip mór dá ole fúapamar

30

Ro éurīop ḡlīaid ipin dāin' iprin apmāc ḡep b'úacāō
 torpabap lem na hoigē' torēair Donn na dāinḡairē
 Donn a fīōdāib ba hé in dāin' áonmac Pionnlaosé do fēdap
 tpen tarrap air on fīōḡain' Donn ḡur éur po époim-
 dīoḡhail

O do cinnup ar bioē cé' nī fuapur aon comlann map é
 mo bet cenn ar cenn pa dāin' do tairpḡḡip Pionn fúapa-
 mar.

Fuapamar.

XV.

Sgríobh rin a b'róghain r'ghribinn· do comhrádh f'irghrinne ferrac
ní d'imteéctuibh m'ic Cumail· do f'ulaing mór p'peidm
ndecpac

Inghen Taidh m'óir mic Núadac· rug buinne r'ódadhlan
p'uaicéid

Glair D'íge in ced-ainm tugadh· air ó rugadh in úair rin
Rug b'ódmann muime in ghairgid· in mac rin go b'puim
ndiaimair

a gcuarán c'poinn apd áiguid· oilter in f'eindibh f'ial pain
Tugtar air Giolla in Óúarrain· fuair mór n-úatbár pé
pealad

tiγ ag b'ódmann da bíadh· do foill líactóire muc n-allaó
Pagaidéar lá na áonar· meic f'uar b'áogal b'púighe
uppann do éad b'uire allaid· pa cíó b'on m'acrin Muirne 5
Tógán pe táuib na coille· teid i n'goire don éuarán

tiγ fo b'oladh in r'ghenaid· don lenam níγ bez d'úatbár
Íadair a glaic mo t'óghmann· ba pén mór g'eomlann g'epóda
tiγ ag taéadh in togháin· ó moétpac go t'pac nóna
Tiγ b'ódmann d'f'ior in leim· map gac eilit gan éirgid
da f'fuair taétpaidé in toghmann· maid lé b'ódmann in
céb-ghnóim

Pennatar go t'pic in toghán· ba maid in conac f'iaðaid
c'poinn c'panncon na coille· cuirtear uime pa f'fenboid
Tugtar air Giolla in Óúarráin· fear na g'epúadhá mór
n-iopgal

bó go cenn a naof mbliadh· tiγ dá bíadh ag b'ódmann 10
Téid leir ap áonac Taitlen· bó n'fop éairdeac in éuarcpin
ap m'acraib é'pionn uile· cuirp t'pí cluicé ap úaim
Imbup t'pí cluicé luibe· corpac a m'áinte i t'Taitlen
pé h'ogaid é'pionn uile· bó n'fop éluicé eoid éairuib
F'arraidg'ir Conn na ccuadh· f'ep lé ccuirtear epuar
ceimionn

cía in f'ionn bez beirup báire· ap ógaid aille é'pionn
b'áot-focal rin ap b'ódmann· a Cuinn na c'eomlann c'ealma
Iγ hé r'útt f'ep na f'aoile· F'ionn péin ua b'aoirghe b'arr-
glan

Ip hé an tarrnheptaé bunaid· tamie éugaib ón fían-boit
 ip é milléiur bup ngeppa· ní bíaid fepca ró óíamoir
 Tegoip óóran ón áonaé· púaiḡ mór b'ráóḡpaé ó táillein
 ap feoh éipionn ḡan anaó· ḡo fopḡaó feda ḡaible
 Ní paithe a ndán dó a bairdeá· no ḡo fpaiceó Conn calma
 ip ap bríat'raib a bíóḡbáó· por fúair inntealeát a anma
 Aḡ rin t-aóḡap fap bairdeá· maít a ḡairḡeaó pa ḡniompaó
 a deepa leip neé óéra· cóip a ḡḡela do ḡḡriobáó.

Sḡríob.

15

XVI.

Uchán a ḡḡieé mo ríóḡ péil· ionnra do bech ró míḡḡéin
 doḡpa naé mair do t'riaé tenn· a comla ḡḡieé na h'éipeann
 Mor ceopḡap mor ceaé calma· tugaip ip do t'ḡepna·
 maít dion do caile um pennaid· a óíon baile ap beimennaid
 Noéa paithe ap tal'main t'éin· ran aimrip tarraid péin
 noéap ḡaó ḡḡieé buó calma· no do t'riaé ip do t'ḡeapna
 ba pilió ba fep dána· ba caé-mílió comhóála
 ní p'rié a paíla um paéaid· ba láóé calma ḡep'áóéat'aid
 ba ráop ba ceoḡḡoḡa ḡlan· ba b'peéin áḡm'ap úplam
 mairḡ do bíóḡ ap a cionn a b'p'irḡe· bá paóí ḡaóá
 paóí-éipde

5

Ip áaéaó a t'al'main t'ḡ· muna a p'pail fáíó nó p'píó
 a ḡḡieé ríḡ Siccip peca· nech do p'itcip h'imteéta
 Ip t'epc fóp ap tal'main rin· d'f'ior nó do m'naóí do p'itcip
 in éuir fo p'pail a haimm amaé· díá ḡairm in Senéoll
 Snióeaé

Noéan pail act meiri péin· ḡ Caoilte fep co ḡcéill
 ip Pionntan Óúine fepca· nec do p'ioip himteéta
 Aḡá ó foín ḡḡieé mo ríóḡ· adeipim pib ip fáé fíop
 ḡan b'raé ḡan b'róin duine dam· ḡo caé mór Muíḡe Tuipéó
 balop do cuinḡió ap luḡ· peal beḡ pé na óíéennaó
 cuip mo cenn-pa ap do cenn cain· ḡ tuill mo bennaéat'ain
 In ceopḡap ḡ in ḡráin· do bóí opampa aḡ p'epaid fáil
 ip maít liompa ḡo p'rap óe· a mbeiz ap m'ac m'inḡine

10

An bennaét pin a aba· noéap éuill luḡ lamḡava
 do cuip an cenn or tuinn époip· a nḡlaic éuill ap a béaluib
 Sníoir bainne neimhe anúar· arpin epann pin ḡo nept-éruar
 iar pníoe an uile nap beḡ ró· do pḡoile in epann ap
 éept-óó

Prí pé éáoḡat mbliadain mbil· don éoll ḡan éor óá éoraiḃ
 aét a beit po óáimna dép· na aðba bádb ip bpanén
 Luib Manannán in puip éuip· ḡo diépeab pléibe Pinnéuill
 ḡo ppaaió epañ ḡan polaé· a mepe na cepann ḡecompaiaé 15
 Cuiipir Manannán luét oibpe· ap in epann pin ḡan loige
 dia toéailt a calmuin epéin· pobaó ḡniom aðbal eirpein
 Éirḡir dechaé neimhe aníor· a bun in epoinn pin ḡan pḡíor
 no ḡup marḃ pa báóḡal de· nonḃor do luét na hoibpe
 Ro marḃ nonḃar oile óib· do muinnepir Mlanannáin mñn
 pḡéla on epann do per daím· ip do óall in epearr nonḃar
 Aḃeipimri riḃri de· pīappaiḡéep in páirḃime
 pan éoill n-aðbal pin ḡan tár· do ppié mop n-aðbar oéán
 Ip é lucra ráor do éum· in pḡieé enḡaé bláit éóepom
 epíat na Mapannmál don moirḡ· do Manannán don mñlió 20
 Óa búaió do búaðaiḃ in pḡéit· ḡan ḡabáil pía a ceat nó
 celéit

tepe pḡieé a maca paímla· peimpe ba ráon ró-maðma
 Caé a ḡCpuitean-tuaié nár laḡ· in ced-caé tuḡaó lat
 dar ḡáot Moéla mac Méilḡe· aipḃriḡ aðbal Éiḡipce
 Noéap luḡa in caé eile· tuḡaó let pa mop pḡeile
 dar ḡáot Dubéaé mac Dáipe· aipḃriḡ aðbal Epapáinne
 Toipee do éuaió Manannán múaió· ipin Aipríá lion a plúaiḡ
 dar marḃ Píodablaé pa lía· aipḃrí iolapmaé Aipríá
 Aḡ pin cuib Mlanannáin múaió· doḡ decpaiḃ éep ip éuaió
 no ḡo teuḡ pa deḡḃor bil· a ḡcleamnuir do píḡ Síḡir 25
 Do cum Cairḃpe dúan mólta· do éinn in pḡeie pḡieím-copcepa
 per ḡo millri ip ḡo n-aoib pin· do píḡ innri paóir Síḡir
 Cáóḡa uinḡe don ór ópon· tuḡ ḡola do ap a molaó
 peirḃde a píaé ip moirde a blaó· ap aon iprin pḡieé
 pḡieím-ḡlan
 Éponnair Cairḃpe in plaié píaí· mac Édaíne pa maié míaó
 don epíat calma ap nár éuip bḡón· in pḡieé don Dáḡda
 ópeaémóir.

Tuḡ in Dáḡda d'Éiteóp apb· in rḡieṫ daṫéopera doinndeapḡ
 don ṫplait ḡo méo nḡlonn pe ḡleó· do mac Cuinn mic
 Ceapmoṫó

On rḡeíṫ pin tuḡaó Mac Cuill· ap Étoip ḡo ndpeíṫ mín óuin
 pep na nḡlonn naṫap elé blaó· oip ip é coll da ḡepeideao 30
 An lá do mapbaó Mac Cuill· a ḡcaṫ Taillṫen ba mór muipn
 pep nár beg ṫiom-ár amuiḡ· ṫappaioṫ Sḡopán in rḡieṫ pain
 Ré pé da éeo mbliṫaain mbil· don rḡeíṫ opḡaíde appaioṫ
 a haicṫe ráoḡail bur ríá· do bí aḡ pioḡaib pṫear Menṫa
 Do luió Manannán na níaó· na díaoṫ a ṫéip pṫear Menṫa
 ḡur ḡrip naof ḡcaṫa ḡo mbloioṫ· ap muinnṫip Sḡopáin
 rḡieṫḡloin

Ro maḡb ṫip caṫa calma· don ṫplúaḡ aluinn allmupḡa
 bá hé in rḡél aóbal ḡan ṫár· pa ndepnaó aóbar oṫán
 Cáḡa uinḡe don óp deapḡ· cáḡa eé dualaé doinnḡepḡ
 elár noṫap ṫriteall na ṫoiḡ· ip píṫéioṫ Sḡopáin rḡieṫ- 35
 ḡloin

Do paó dó cuma bá mó· do Mlanannán níṫ bó ró
 pé cup ḡlíaoṫ mun éaoḡaṫ caṫ· ṫip éaoḡa rḡieṫ pan
 rḡeíṫ pin

Do bí rí aḡ Manannán péin· in rḡieṫh ilḡealmaé aḡmíel
 ḡun pṫiop láinḡlic ḡan ḡniom laḡ· ḡo ṫainic ṫaḡ mac
 Núaḡaṫ

Do paó Manannán do ṫaḡ· in rḡieṫ daṫéopera doinndeapḡ
 do mac Núaḡaṫ in ráop penḡ· mapaoṫ ḡ in píṫéioṫ

An laíṫe puḡ Cumall cain· Muipn moncaoin leip ap éiḡin
 ṫpíaoṫ ḡaṫa háloioṫ pṫppḡa· ṫappaioṫ in rḡíaoṫ rḡainneapḡa
 In ṫan ró éuit Cumall cain· a Cnuéa op lippe laḡen
 an plait mímall nap beg blaó· ṫappaioṫ Cṫiomall in
 rḡíaoṫ pin 40

Map do upmaip Píonn pṫppḡa· ap Cṫiomall éaoṫiṫ éaṫapḡa
 ḡlac ḡlemóṫṫ ḡap díall ḡac ḡlíaoṫ· tuḡ ó ṫpénmóṫ in
 ṫpénrḡíaoṫ

A ṫuḡaó do caṫaib leṫ· aḡ mac Cumailṫ na nḡeal nḡlac
 a rḡíaoṫ róḡil nár cáineaoṫ· baó doilḡ a ḡcoṫaipem
 leṫ do paḡaó caṫ Óinn Óluḡ· ḡap mapbaó Dubṫaé mac Duib
 caṫ Mona Mappaioṫ ḡan lén· ḡap mapbaó Deioḡeal
 duipbél

Caé luaépa caé Cinn Aipí· ip caé Inbeip Dúbglairí
 caé Teppa tenn a mēirge· caé éluana menn Muipirge
 Caé lurga caé Cinn Cláipe· 7 caé Óúnaib Maiḡe
 caé tSléipe Fuaib pa tenn tear· púaiḡ vap tuic ḡarban
 ḡarbhḡlar

45

Caé Fionntraga óna buibéé baóbb· vap paḡbaó fuil 7 paóbb
 ba caé epóda um Át Mona· mapaon ip caé Cponnmóna
 Caé bolecpaiḡe ba mór ḡluinn· inap éuic Copmac epuinn
 caé Acaib Ablá nár ḡann· caé ḡábra caé na bpunnano
 Caé Ollarba ba ḡapp ḡláib· inap mapbaó Paehab pial
 caé Eipí ba mór a ḡluinn· 7 caé Céipe Copuino
 Caé Cairpge caé Spúibe bpaín· 7 caé éeinne héboip
 caé Sléibe Uḡe nap ḡann· 7 caé Iúoiḡe Iúálann
 Caé na Colamnaé cealma· 7 caé Inbip báóna

50

caé Ata Moóuipn léip linn· 7 caé beirge ap bóainn
 Caé Moḡe hAóair ḡan táp· 7 caé Óúine Ppáocán
 caé Meilḡe ba hadbal áḡ· po a ndearnaó éiḡme ip uacán
 Caé beirbe ba mór a ḡlonn· íap ḡcaé pí Loélann na lonḡ
 caé Uḡe ba cinnce in pḡél· 7 caé Innpe ḡaibíel
 Caé Monaó caé Cinn Típe· 7 caé áḡmāp Íle
 caé Saxon ba mop a bláib· caé Óúine binne bpíḡmāip
 Caé inap mapbaó Aicil apb· aipbriḡ deḡlámaé Danmarḡ
 caé Inbip buille ní bpéḡ· 7 caé buinne boipbéréin
 Píce caé ip ba caé déḡ· allamoḡ d'Éipinn ip ní bpéḡ
 ḡo Tír na nÓionn nap beḡ blaó· vo pat Fionn let vo
 éathairb

55

Ocht ccaé a Láḡnib na lann· tuḡar ip vo ériac táoiḡpennḡ
 peó vo paéa ní bpéḡ poín· pé caéa déḡ a nUlltoip
 Deic ccaéa píceó ḡan on· tuḡair a Muḡain Iúic Con
 noca bpeḡ aét ip cepta· ip ba éac déḡ a cConnaéta
 Cóicc caéa píceó ḡo mbúaió· tuḡaó let a cóimla épúaió
 oét ccaéa deḡ púaiḡ nár ḡánn· úait ap Thuatáib Dé
 Óanann

A ppeḡmūip vo bpuḡen mborib· pvo coinnpḡleó pá épúaió
 colḡ

aḡ rin péo paéaib ḡo tenn· vo éuio vo éacáib Éipenn
 bpuirve mo épóiḡe ip mo corp· po ceirer mop deḡ-comnapc
 tu ḡan copnam ap in moiḡ· apnaó loḡaó don mucáib

60

Trí nonbair pinne ar Druim Deilce· a haicte in éata epó-
deirg

ba trúaḡ ar ndáil-ne re a ráð· tugram trí gáire ucán
O épann na haithne boí a bDarréur· fo ndearnað fo ríor
iomarbur

nochar dearbaid épann ar lár· ip mó fa ndearnað ocán
ḡo rum ráora rí neimhe· mac maiḡ Muire inḡene
ar ippeann ḡo nḡeire nḡadó· fa ndearnað éiḡme ip ucán

Ucán.

XVII.

Sicéal·Cáilte eía por fuair· ploinnpet punn i mbeḡaid búain
bá mór lá ro híarḡa roin· ḡan fúapan op Duiḡeoḡair
Foraid in ríeilín mbic mbáin· neoḡ do rabaḡar um láin
ráilḡiḡiḡ mo éroiḡe cain· ríeil·Caoilte caratpaid

Déute ip ór ip ḡloine ḡorin· ḡiḡ bé do iarr a ríur orin
ríonnḡruine ḡairḡioḡe bán· ríeḡal·Caoilte in plaḡ-macám

Uball deargḡóir ar a lár· ḡo n-úaitneḡoiḡ d'airḡeḡ bán
ba leiḡ clí do cuirpḡi rin· ba lair uirḡe on ríeil

Map do cuirḡeḡ ba leiḡ deir· in t-uball cuanna coimḡeir
porḡaḡ in t-uball beḡ bán· ra n-uirce ḡo mbíḡoḡ lomlán 5

Uirce do éur por a lár· adeirim ip dearb in bál
a roḡa diḡe ier rin· do beirḡeḡ ba ḡaḡ ríḡféinḡiḡ

lonnḡuin neḡ día ndailḡi roin· ríeḡal·Caoilte in lúac-laḡaiḡ
nochar dáileḡḡair diḡ ríam· ba rerp cruḡ ḡ caoimḡíall

Mo teirḡ ar ua Rónáin ríeḡ· reḡ ḡaḡ rerp do bí ra rféin
ḡonaḡ tapailḡ talam nḡ tuinn· aoínḡer map Caoilte
cruinn

ba hḡlaḡ ba ḡiolla ḡnáḡ· ba bpuḡaid do congḡaḡ eáḡ
ba rreirḡer do bḡirḡeḡ caḡ· ba rerp poraid ríor-uallaḡ

Ḋiamaḡ ór cruinn ip claḡa· ra mbeḡh ar breiḡ na plaḡa
ba hé ḡlór adeḡaḡ ríur· ip do eáḡ uile d'roiḡéinḡoir 10

labḡaḡra lé mo éroiḡe truaḡ· in ríeil·áloinn ríonnḡúar
uch nac é Caoilte in éapa· tápla punn map ad pala

Airip aḡam ap ōia nobil· a t̄ailḡinn a t̄airp̄nḡ(eap)taigh
 ḡo n-innip̄ep ōuit̄ pem l̄á· p̄ḡéla deim̄ne na r̄iēla
 Lá día mbámap ór Ear Rúaiō· P̄iena Finn uile i n-énúair
 poimniur Pionn ba p̄eip̄de de· p̄oiēri p̄eōa p̄appaiḡe
 Pionnchaō Copp Ōoplúat̄ ḡan acet̄· p̄ucpat̄ p̄eilḡ ep̄íoe
 Connaēt̄

aḡur Súanán mac P̄ir t̄puim· P̄áolán lughaiō ó l̄ieēt̄ōpuim
 t̄ri p̄iḡ P̄ian mb̄petan co pat̄· Anluan P̄opann P̄earaōach
 ionniuin buiēen beōōa a nḡniom· t̄p̄i meic lōbair an
 air̄ōp̄iōḡ

15

ḡlapannp̄oiō ip̄ ḡiollannp̄aiō ḡnát̄· lenur P̄opann uainn
 map (?) c̄át̄

puḡ mac p̄i b̄petan ḡo nḡur· t̄p̄ian ap n̄deopaō pap
 n-añnur

In tan ad connaipe pin Pionn· pol do lab̄pur lab̄p̄aiō liom
 beip̄ let a Oip̄ín im̄male· Cn̄ú Deipeóil ḡ D̄áiḡpe

Dena p̄eilḡ Laiḡen na lann· Oppaiḡe ḡ Sléib̄e Cúalann
 beip̄ clann Cúain ap áon p̄ir· beip̄ m'oir̄p̄iōiō beip̄ m'añnair·

Ip̄ t̄ú ip̄ p̄ep̄p̄ einaēt̄ uainn· a Oip̄r̄ín ḡur in p̄áop̄b̄úaiō
 ip̄ p̄iōt̄ ip̄ cuiēōe ap̄aóí pin· deopaō am̄maip̄ ap̄ ionchais̄

A oip̄p̄iōiḡ p̄éin ḡan m̄eip̄ḡ· puḡ leip̄ P̄opann ap̄ in p̄eilḡ
 Súanaēt̄ Senaēt̄ b̄petap̄al b̄án· Uallaēt̄ Áic̄ep̄ Ailḡenán

20

Cob̄t̄aēt̄ Cioēp̄r̄úaiō ḡ Cap̄· Maine ḡ Enna añnur

C̄ponán C̄pinne caoín in moō· Ceólaēt̄ P̄aoiō ḡ P̄opḡaō

Ró ḡab̄p̄am̄ t̄n̄úē p̄ir̄p̄ ann pin· p̄é mac p̄iḡ b̄petan b̄p̄iḡm̄air
 ba héo leinn ḡaēt̄ a puḡ leip̄· deōp̄aiḡ oip̄p̄iōiḡ añnair

Iap̄ pin p̄uiōip̄ aḡ b̄ep̄nur· Pionn da t̄tuḡp̄am̄ t̄iḡep̄nur

p̄ḡaóilip̄ úaiō luēt̄ na p̄ealḡa· cona ḡeonaiō ep̄oiēōep̄ḡa

Och̄tap̄ a p̄p̄opp̄aō in p̄iḡ· in neoēt̄ naēt̄ p̄p̄uilḡḡē a nḡniom̄
 ba hé p̄éin in n̄aómaō p̄ep̄· Pionn mac Cuiñail̄ na

c̄cop̄p̄leaḡ

Cúan ip̄ Aoō beḡ mac Finn· P̄ail̄be ḡ Rinnol̄b̄ ḡo pinn

ḡlap̄r̄ mac Ebaip̄ ḡap̄ḡ a ḡur· Caoín̄ēe D̄aipe ḡ D̄on̄nḡur

25

Cú ap̄ eill ḡaēt̄ p̄ir̄ oib̄ pin· Pionn ip̄ b̄p̄an ap̄ a b̄éloiō

éip̄t̄iḡ p̄iom̄p̄a iep̄ mo t̄át̄· ḡo n-innip̄ep̄ a n-an̄man̄na

P̄uil̄tec aḡ Aoō beaḡ mac Finn· Each̄t̄aēt̄ aḡ Rinnol̄b̄ ḡo
 pinn

P̄ep̄ ḡlin̄ne aḡ P̄ail̄be malle· ip̄ ḡáoēt̄ aḡ Cúan C̄puim-
 ḡlin̄ne

Ceitoll aḡ ḡlar ḡarb a ḡráin· Píamác eú Caoimée comlán
 Pēr ḡlonn aḡ Ḍáipe pé lá· Pēap báot a laim Ḍonnḡura
 ḡran ḡer uó eú ní· bó eú· maic a ḡairḡeac cāoin a elú
 ní· b'úa con ní· éin ó éoin· ní·pí· úa mílēon a maḡap
 Ní dechaid ḡran ap éoin píem· ba maic a conn ip a eíall
 ní·pí· éoir a ráó pé a pé· pírí mac ríóḡ Ḍál nArpaicé 30
 Aciáo map ndíaiḡ ap in n-apó· in plaiḡpéinidí· fáobapḡarḡ
 abeí chuigē in muic mórí· n-úacínar n-aḡeició n-anpéóil
 Ip amluó tamie in tope· paímalta é pír ḡac n-ole
 ní·pí· mór enoc pléibe ina é· pé dubḡorm dubóóite
 Léigid an t-oḡtar pin a ccoin· píppin tope bá mór in moó
 iompair in tope ba ḡmion epúaid· 'p mapboir iáo uile i
 n-énuair
 Píáoéaid in t-oḡtar ḡlan ḡarḡ· déir mapbēa na ccon
 ḡcennḡearḡ
 ḡ caicé pleiḡ ḡac pí· ḡur in tope n-úacínar n-allaid
 Ro ḡḡinnēdar a n-airm de· aínail ba coirpéi cloicē
 iompair ip millip uile· na hoḡt plegā pnapbuidē 35
 Anoir úair na ḡḡotann mór· do ní tú ip ḡran aḡ an ól
 do ráidí· nar tairbíl maḡ· píad na tope naḡ ḡinḡeab
 Deapir cor pé ḡpaicéacēt ndéin· ip meópaó do éonn ip do
 ééill
 ip deapb liom ba ccuipaó caḡ· ip he ḡran bup uacētapac
 Eirḡir Pionn ip ḡabur ḡran· ḡ epotair in plaḡpaó
 ḡ ploinnip ói pé a lá· a hécta pa haiḡearpa
 ba mór ina in tope úd ap Pionn· in tope do mapbur pa ḡlonn
 díā atopéair let ammalē· eirip Eaba ip Roḡ nḡéide
 ḡér calma tope Ḍroma in Eóin· pḡap do érapotur é dá
 aindéoin
 tope líloigē ḡlinn ba mór tairm· tope Pionnabpac tope
 Pinnéairn 40
 Topé Ríóḡéoilē do érapot ḡmion· tope boirpē tope Roir na
 Ríóḡ
 tope Cinnpēabpac tope Puirē· naoi ḡcuirp uairne
 ḡḡannlaiḡe
 Do mapboir tope aḡ Át Néid· pípp ap ḡab ḡráin in Pēin
 tope a Sleib Cuillinn tap leap· ḡ tope Ḍroma líḡen
 Ro mapbuir tope aḡ Át Lóid· ḡ naoi tcuirp aḡ Át Cróid
 tope Cnaméoilē tope Cloéair· ḡ tope Ḍroma op boḡuib

Aipioñ do gñioñ ip do ðal· ip lía a líon na a n-úaçað
 ó po cuipedi coimeill opɛ· ðup in laíte pa aɛɛaoi inoét
 Eipɛip ʋpan pa baile a beaðɔ· ɔ epotair uile in leapɔ
 teiét ip in tope tap rliað· óó éí ʋpan do hinnpuíðe 45
 Paða in puaiɔ ó ʋepnar Móiɛ· ɔó Sliab Teiét aploigét
 plóig

nó ðup ɛope ʋpan bopb in tope· leip a ndepnað in
 epomole

Léigip in muic ɔpech na ceann· no ɔo eclop úaiét pon ðlenn
 tainic ipin enoc na ndáil· aitéch ađeitiɔ anbáil
 Ann po ráíð aitéch in énuic· leiccið uaið ɔaípa mo muic
 na bíéi ɔan anmain uile· ap pon anma áonmuice
 Ro éualaið Paíbe mac Flóinn· ɔ Caoínée pep ɔo ponn
 að cluin Rindolb ɔlan ɔle· ɔ Cuán Cpuimɔlinde
 Eipɛið in ceɛpar ɔlan ɔapɔ· ðup in aitheað nán niomapð
 mona ʋeəpað ʋpaíðeaét ʋe· pobað aitépeað óó in éipɔe 50
 Teɔaið fepipin beim ap beim· ɔo tɛpién na hoíðée do ééin
 ɔup éengail in ceɛpar pep· ʋ'iprið a pɔíét pa pɔainnep
 ʋo éúalaið pin Aoð mac Finn· ɔ ɔlar in ɔairɛið ɔrinn
 ʋo éúalaið ʋáipe ɔo nɔup· ɔ in ʋeɔlaoé ʋonnɔup
 Eipɛið in ceɛpar pin púap· ðup in aitéc ba lóp lúap
 noəap luɔa a ccomlann ʋe· ɔo tɛpian oile na hoíðée
 Cengluip in taitéech ɔo nuail· in toétap laoc ɔo lánbúaið
 poiñniɛ pɛp i ʋteannɛaið tɛpá· ʋup paɛ pɛp leipɔ na tuléa
 Pionn ɔ ʋpan ipipin tope· aɛ ap aɛ ip enoc ap énoc
 noəap cuiméteop ní ʋe· nɛ ɔap aipm nɛop loipɔ teine 55
 ɔabuiɛ in t-aitéech é ap ʋpuim· ip do éuip ap a ɔualuinn
 ní paíbe aɔ Pionn nó aɔ ʋpan ʋe· aét a pɛɔað ʋa éipe
 ɔeip ip áɔ ip aipmɛp opɛ· muna lena tú do tope
 ní maié puaiɛiɔe pe pɛilɔ· a Finn mic Cumail aipmóeipɔ
 bíað tú po ɔeppaið pa pɛéin· muna lena tú in tope buðéin
 bíað po ɔepoib ʋpan búaðaé· in cú áloinn iolbúadhach
 ʋo paɔainnɛp let ap Pionn· día pɛaɔoinn comaið ʋa éionn
 mað día leiɔéa liom co beét· m'óétop láoc um éoiñiðeét
 Roð pía beannaétain leip pin· a mic Cumail chathapmɛiɔ
 paóoið ʋuit aipɛið oile· pni ba haipdeap miðlaiɔe 60
 Sɔaoiɛp in t-aitéé ɔo nuail· don oétap laoc ɔo lánbúaið
 ɔ teɔaitɛ leip íap pin· ðup in píét op ɔlionð ʋeíét

Map pangatatar in dorpur· tug iníap fleg̃ po éomar
 tue buille don torc go mač· gur macaóin óg ildealbác
 lap pin do éóttar pa ríóð· fúapattar fáilte gan fíoch
 po coirgēbh íett na ruidē· ar in gcolba ngloiníde
 Tegor caoga giolla n-óγ· éuca artech do tabairt róg
 lodar na ndíaiḡ milib pnap· caoga macaóin fial poltēar
 Trí éáoga ban brat-úaine· iprin tigh go meid n-uaille
 po ruid̃ gač ben díob̃ gan ḡeir· a ffail a céile éoinaóuir 65
 Ríoghan éaóin iprin tigh éall· ba pīor áille don éineaó élann
 pepuir fáilte ppur in pí· pe mac Cumail a hAlmáiní
 Do ḡniter a n̄poraiḡ án· a hočt ríóčluib d'airgēb b́án
 ḡ ríóčal éuin̄daiḡ óir· d'Pionn mac Cumail m̄ic
 Tréanmóir
 Núa gača bíð p̄ean gača diḡe· do padāó do lučt in tighē
 puapattar oirp̄it̄iḡ án· imaráon ip caóinuir coir̄paó
 An tan por gač a ccuirm cáč· ip ann atberc in t-óglác
 cpeb anoir ata ar é'airē· a m̄ic Cumail a hAlm̄aine
 Ip eob̄ atá ar m'uib̄ ar Pionn· ó ataoirpe ag b̄riat̄raib̄
 liom
 cía r̄ib̄pe a m̄uin̄ntear m̄enm̄nač· éin̄dior ar ḡac aóintēḡ-
 lač 70
 Enna mac labair ċuinne· m'ainm ap in láoč go loinne
 Craoib̄pinn mo ben caom gan éráó· inḡean m̄airpeač
 m̄lanannáin
 Ip hé ip líon dap ccloinn go beačt· áon inḡean ḡ áon m̄ac
 Uačac ainm in m̄ic go lí· Sḡáčac ainm na hinḡiní
 Ineač ip eḡnac óuinn díb̄· pamal̄ta a eḡurc lé r̄iḡ
 dia f̄paiem̄ir in inḡen áin· do b̄ermaoír a tuapurḡb́áil
 Ip ann pin dur padāó artech· Sḡáčac áluinn iolēpočach
 puḡ búaió ar óeib̄ rap óruine· ó m̄naiḡ tal̄m̄an tonn-
 buið
 Líonair a p̄eip̄e n̄ir p̄peidm̄ f̄óil· Pionn mac Cumail m̄ic
 Tr̄em̄móir
 tarḡaió deic̄ ḡcēó da gač cpoó· ip p̄eir bliab̄na gan
 báogal 75
 Tarḡaió da brat̄air go n-uail̄· r̄ḡiet ip cl̄oib̄em go neap̄t
 ep̄úaió
 tarḡaió ina coib̄če de· ced uinḡe d̄ór op̄loirpe

Cpeio let rúo ap [a] haðair· pippin finngil go paðaið
 gið maið ben ní heð ip pepp· a toðmar tap a héiðeann
 ðion gup per ðionðbala ðaí· coníðor con gé rom iappað
 noða biupa ann bar naðaið· gonað um taíð epomþalaið
 Cuipðer ap gualainn in ríð· an ingen luðar lán-mín
 ip nairðip a coiðe ier pin· ap mac Cumhaill a hAlmain
 O aaoí anoir ad cliemain dúin· ap Eñan go cepotaið ciúil
 uime po bpeðram éú alleið· ðo ðeipin ap muinnepie
 Ip é mo macra in tope epom· ðo imðip opuið anpþoplann
 mé péin in fomóip fuipmech· ðo pinne bar cepuaðci-
 bpeað.

80

Ó ðarppurpa bar mbáoðal· ðan neapc pðiað ðan neapc
 bpaðobar

poð pía épuic ðaoíð annpin· ð'ór ip ð'airðeð ip ðo máoiñið
 In tochter ap úo ð'Fianaið Páil· paðaið ina n-eimech ðaíð
 ðá éoiñið óip ðað pip ðið· ip a ceðoir ðon airðriðh
 ðeip let ocht n-aile cloiðeaið· ðo ðepðóip íep na n-oiðeað
 iocpaíððer bar ccoim éaom· ip bar pleða pnapéaola
 ðeip let pór m'piciðl a Pinn· ðeip mo pðeð ip óp go pinn
 ðeip m'paine ðepce-óip go mbaið· piú ced ðað cloð ða
 clocharð

85

ðeip mo piciðl ip pétt plúaið· a Pinn míc Cumhaill armpúaið
 ðéð ip óp ip airðeð hí· ðloine ip ðorpm ip pionnðpuiñ
 ðeip let in piciðl pnuaðaið· a meic Cumhaill éaðbuaðaið
 pé taoð peaðt bpailðeð ðan acher· ap ðomad peipði
 himðeðt

Tabair cora ðaípa ðe· cor an pip ap a ééile

gé cuin ðech mo míc pa bpéin· a mbeið uile óía oiðpéip
 ðo paðpat cora iarpin· pé hEñán an oiðe pin
 ip tuðpað cora ðan oil· pa ðongnaið leó a ceuñaðetaið
 ðérðaiððeap in imðaið n-áin· taopeca Pionn ina comðáil
 pipip Sðáðað map ðo luið· iapaðt epuite in oippiettig
 An epuit éaom pin na tperi tðeað· gið ippéin ba lór a méð
 teð airðioð teð uíða áin· 7 teð iarpuinn iomláin
 Anmanna na tðéð nap épom· gentapðlepp golltapðlepp oll
 púantapðler in ðlep oile· pa a nðenðip eáð cíamairpe
 ða peinneti in golltapðlepp ðpinn· ðo píoðaið in beða binn
 ðað a ccluinpeð ðan ðóðpa· ðo beíðóip po bioððóðpa

90

Óia péinnce in gentarǵlepp ǵlan· do ríogaiḃ troma in
talman

ǵaé a celuinpeḃ ǵan táipe· do beirtír aǵ ríorǵáipe
Óia peinnce in rúantarǵlep plán· do ríogaiḃ in beaḃa báin
ǵaé a celuinpeḃ moir in moð· do beirtír na ríoreoblað 95
Seindoir an inǵean fátaé· in rúantarǵlep ǵo ǵnátach
ǵoir cuir na ttoirpéim rúain· Finn mac Cumail in
caompluaig

Cuirter na ttromcoblað caé· brian ir in t-oétar oǵláé
ǵo meðón laoi mór in moð· ro bádar na ttromcoblaðh
Mar do eirig ǵrían or ríob· doibpion roba mór in cion
ann do batar aǵ bepnur· ǵér luǵa leó a pflaítemnur
A éú péin aǵ ǵaé fer ðib· ir a pleǵ buileac bláimín
in t-ór pan t-airǵeab míab nǵal· na reoið ǵ in tpiḃal
Íarrin tiompaigir in Írian· eidiir anoir ir aníar
ǵur innir Fionn doib ǵan ǵeir· a beit oibce na pféǵmair 100
Na habairpe rin a rí· a míc Cumail ǵo ǵcaomlí
ó mairdin dūinn ar in reilǵ· uait a corǵaraiǵ éróibepirǵ
Ainériðir Fionn na rǵéla· ra atcuǵaḃ air do mēla
do pat Fionn comarḃa ǵar· na reoið ǵ in tpiḃal
Do ráib Fionn ǵo meðpac mór· mar do deǵlað é pe a plóǵ
mar do dealbað oibce ir lá· don bloiǵ atǵairio d'aon lá
Dona húairib do cpeib Finn· in tan rin do ríǵ na rinn
nó ǵo ndechaið tar rál pen· rí na ndám ir na ndeigfer
Roinnir Fionn na peacḃ pǵáilǵe· do peḃt mnaib ba lór
aille

d'Éttaoín d'Áoirpe aobḃa attaoiḃ· d'Áillbe rúitenta
roḃaoim 105

Do rað damra in painne óir· do b'píú céð ba ǵaé cpoð
cóir

in píceall d'Orǵar ǵo mblað· ǵ do Áaoilci in tpiḃal
Seḃt mblaðna ði aǵ Caoilce cóir· don tpiḃal mairig mínóir
ǵo ttaimic in fáḃ má pful· a paǵail or Duiḃeoḃair
Áon do ló aǵ Duiḃeoḃair dūin· meiri ir Fionn ba haidble
rúin

Orǵar mac Cpuiméinn nom cap· ǵúaire ǵilla na ríḃal
Suir ǵúaire diǵ uirce· ar Áaoilci ba maiḃ tuiǵpe
ǵabair ǵúaire in ríḃal pláin· ir teio lé d'iarraið fuaráin

Púair uarán ba maíe a n-íam· ag in cenoc re ar taoib iníar
 do éatir nír ráor in rúad· in tpeb líniði linnpúar 110
 Cuirir Guairne mac Nechtain· in ríeil fan rpué peétair
 do tuir a n-íomdómain úad· in ríeil aloinn innpuar
 Coig oinpiriúg 7 céb· batar da hiarraib rní bréú
 ní puapattar uile de· ón ló rin ríetal Cáoilte
 Ir ann adubairt Pionn féin· nír na pluagab go raoirpéill
 noéan ppaétor í bar líom· ón ló aniu go dtí in Tailgionn
 Tuicraib in Tailgionn tar muir· buó roéar do Gaoidealuib
 benraib Éirinn ar a bpoib· ir beinneoéaib in tuirraib
 Mar beinneoéur in rpeib pláin· Patraic mac Calppoinn
 dá láim
 tuicraib bpaóán borb go mblað· ir tóigeaib in tpeal 115
 Níamóéar baéla bána· ir cluig 7 ceólána
 agur roirgela rgríobéa· d'or ir d'airgead na ríela
 Ir íad rin mo rgeála duir· a rí in popail a Patraic
 noéan fuil mo máoinpe de· od éimpe ríetal Cáoilte.

Síetal.

XVIII.

Éuchtach inžen Díarmata corcair a gnuaidgeal a bpaige
 ní hinpíeáur íappaéta· do boí ar geilingin Gpáinne
 Gpáinne rúlgorr ríarogarta· lennán Díarmada déirgíl
 inžen d'Éitne éaoépoéta· rdo Cormac mac Airt Éinpir
 Tegor in mín malaénuib· map mnaoí d'Pionn mór mac
 Múirne
 elaiúir in óg anáitib· úad le Díarmada ó Duibne
 Seét mbliadna don Díarmada-rin· rdo Gpáinne a n-imlib
 banba
 Ir Pionn ag a n-iarraib-pen· rnaé pfuair báogal a mápéa
 O naé pfúair re a loitleoab· deagmíac Duinn na gclep
 pfáobpaé
 do gní ríod go roéalgaé· ir de tainic a ráogal 5
 Cuirir Pionn go ríoraibéil· Díarmada do denam realga
 ní beite da ríoraipnéir· do bi na ríadac meabla

Ƨonaip Ƨulban Ƨeirp̃iacal muc neime do b̃i a nƧullbain
maip̃s do éuaib̃ don tpenp̃íabhaẽ. ɔap tuit Ƨiapmaib̃ o
Duib̃ne

On muc pin do hainmnigheað. benn Ƨulban ap̃o in eir̃cip
nó ip̃ ó Ƨulbain Ƨaip̃b̃cennaiƧ. inƧen Stáip̃n m̃óip̃ meic
Nenir̃o

Teio teētaipe ap̃ teinñdeiēniur̃. leir̃pin p̃gél ba p̃gél ínnið
ní paof̃ið do hinñip̃ið. táp̃s a haēap̃ ɔon inƧin
SƧinñip̃ b̃paðán b̃añaēta. do b̃i pañ p̃inñg̃il p̃éta 10
tiƧ beór̃p̃iopað p̃ep̃ɔach̃ɔa. inñti ó do éuaib̃ na p̃gela
Cuip̃ip̃ Éch̃aē aind̃peañɔa. p̃iopa uaiēe ap̃ cionñ a b̃raiēpeaē
teƧait Ƨo t̃pic tair̃p̃tenñta. um̃ t̃p̃áē éir̃g̃i ap̃na m̃ápaē
TiƧ in cuip̃e com̃pañaẽ. lé éile ap̃ ðenañ p̃óg̃la
ba hí iñ p̃oƧail ollb̃laðaẽ. ap̃ maip̃b̃pat um̃ t̃p̃áē nóna
Ré t̃pi lá Ƨo láñoíðẽ. noēap̃ m̃ó oíē na tána
ní tiƧ luēē a p̃áraiƧēe. ɔía n-éir̃ Ƨo laiēe mb̃p̃áēa
Tim̃eioi ɔúnaib̃ ƧaolƧura. puƧ Pionñ op̃pa Ƨo háƧmop̃
m̃ór an obair̃ áoñaēta. a p̃p̃ep̃ɔal pa p̃ían b̃p̃áēap̃
Ceir̃pe caēta com̃m̃opa. aƧ Pionñ pe p̃aibe iñ ɔúnaib̃
teio iñ p̃íóƧan p̃oep̃óðaẽ. ɔo lop̃Ƨað iñ ɔúiñ ɔlúēƧloin 15
Cuip̃ip̃ tallanñ éaóir̃éop̃ep̃a. anñ Ƨaē aip̃o doñ b̃puƧ
b̃úaðaẽ

ip̃ loir̃cip̃ ɔún ƧaolƧura. ɔ'aim̃ðeóin na Ƨceir̃pe p̃úaðēaē
Ƨo ɔoi Éētaē úap̃alƧlan. 7 a buiðen b̃paēap̃
aƧ lop̃eað aƧ lúaẽmaip̃bað. Ƨo t̃p̃áē eir̃g̃i ap̃ na m̃apaē
P̃oƧpuip̃ Éuētaē ollb̃láðaẽ. com̃pac ap̃ Pionñ mac Cuñail̃
ní p̃p̃iē pa ēaē com̃pamaē. p̃eap̃ a p̃p̃ep̃ɔail̃ nó i p̃uluing̃
Com̃paē ap̃ Pionñ áp̃m̃enm̃naē. iapp̃ur̃ Éētach̃ Ƨér̃ p̃p̃air̃-
b̃p̃íƧ

ñip̃ b̃'áil lé na Ƨaip̃ƧēēƧlaē. aóiñ p̃ep̃ oile aēē iñ t-aiop̃p̃íƧ
P̃p̃eƧpuip̃ Pionñ iñ p̃laiēp̃éinið. Ƨur̃ iñ Ƨleóð p̃p̃íóēða p̃p̃oir̃-
meap̃

ba c̃p̃eētaē a ēaiēéiðib̃. ó ēoig̃eðal a coir̃p̃p̃leg̃h 20
Ƨo pað p̃í t̃pi t̃penb̃uille. ɔó tap̃ iñ Señcoll Sníðeē
do ba c̃p̃íaeap̃ c̃p̃éēētaip̃ēe. úaiēe iñ p̃Ƨíēē oir̃ðeap̃Ƨ
ip̃p̃eaē

Nochtur̃ iñ lainñ leðap̃ēaē. ba lap̃aína na lóēpanñ
tiƧ ƧaolƧur̃ Ƨo ðeƧēap̃aib̃. eir̃ip̃ Pionñ ip̃iñ óplano

Ɔap ben ben óplann Écetaige do mac Caoil na gcleap
 pfaobpač

gur epargair ba epénbuille go nderna de dá Ódolgur
 Teio in lann gorm ger-garba epé élar pgeic Pinn go
 hullam

ip gerrair epí epénarna a gcompap éléib in cupač
 Do leig ornač égcomlainn Pionn úa baóirgne gér ppuileac
 cuirir úač na épéntorainn in Senéoll rniči Snídeač 25

Ip annrin dob inéaoínce in mílú pan mnaoi póimip
 níor mđ nó mac miodaoípe é ap pğáé a pğéic pa pğainnip
 Pionn bpaicrin pan éigen-pin ní ppuilingeač lé cloinn
 Óaoirgni

óá éobair do éiobpéarib tainic Oirpín ip Caoilce
 Do éobair a éigearna téio lođorin deap débla
 mapbair in óg ilmenmnač pa buaič n-aicir ip n-éčta
 Tógaičep Pionn pfaobapğlan ap epannaič pleğ a n-áipoi
 go Lúigdech mac Áongura gur in líaiğ bá lór gairge
 Ro boi Pionn pečt leičbliabna ga leiguir nač ppuair pláinči
 gan tečt eioir değfiana ó éiğ Lúigdech go n-áille 30

Clann deiğeneac Óiarmada inmúin in cuirpe epéčtač
 plata pionna pialboga Donncač Eočaio Aléó Éuchdač
 Ní puğ Ćráinne goirpdepeac do mac Duinn na gclep
 pfaobpač

ačt aoín ingen oirpdeartač ģ bá hí rin Éuchdač
 A Mhic Duac a değéleirig a epoiđe díada dépeac
 Nač ap lár do peiğleirri ita in pept pa a ppuil Ečtač.
 Éuchdač.

XIX.

Anočt pforpdeipeač ná prian po pğarrac pé neart a níač
 tere anočt a ccoin pa ppir dobač upur a n-áipim
 Níor b'é rin aipiom ap plóiğ a ģCinn éluič díap banač beóil
 ceirpe pičio céo gan on duinne go Doipe Óá Lon
 ba hí ap počpaide líč nğal go pmeipoir loča lupzan
 deič cceč pičit líaiđit goil ap nderbaič um nónačaiğ

- Ap neapbarð a ccað ḡáppa· veic̃ ḡceað f̃iceað ceað calma
 ba hé ap t̃imól ap t̃iaæt ap· f̃ice céað f̃einnuð polt̃cap
 A ccað Ollap̃ba ḡan f̃eall· a t̃op̃c̃air̃ air̃ðr̃iḡ é̃ipeann
 5 ɔap t̃uit̃ f̃ionn t̃pe inḡin ḡuill· a ccað b̃peḡða op̃ b̃óuiñn
 Ap̃eip̃ d̃uiñ ḡo Maḡ ñDeilḡe· f̃é céað d̃éḡ pe h̃úair̃ f̃f̃eip̃ḡe
 anoæt ní maip̃ionñ d̃ioḡp̃ain· aæt̃ f̃eip̃ear̃ ip̃ t̃pi noñbair̃
 Ní h̃ionanñ anoæt̃ fo f̃íop̃· mo f̃lioæt̃pa ḡ f̃lioæt̃ mó f̃íoḡ
 d̃iaip̃iñe 1 ñd̃iaḡ é̃aæt̃a ep̃úair̃· muinñt̃ear̃ iñic̃ Cuñail̃
 ap̃mp̃úair̃ð
 ḡiðb̃é áit̃ a mb̃íam̃ anoæt̃· noða líoñm̃ap̃ ap̃ long̃p̃op̃t̃
 do h̃aip̃eoðair̃ðe nap̃ f̃uiðe· f̃inñ eip̃ip̃ é̃oiñ ip̃ d̃uine
 D̃urpañ liom̃ do beic̃ map̃ p̃oin· a Čaol̃t̃i ḡur̃iñ moḡḡoil̃
 do beic̃-pi ḡan laoð̃p̃air̃ð luinñ· tap̃ éip̃ caæt̃a ḡ coñl̃ainñ
 Ip̃ hé do beip̃ mé map̃ p̃oin· a Oip̃r̃ín a iñic̃ moḡḡloiñ
 noða maip̃ionñ f̃ionñ f̃ep̃p̃ða· mo ep̃íæt̃ ip̃ mo é̃iḡear̃ina
 10 Ní m̃aip̃it̃ ep̃í meic̃ iñ léic̃· nó Čoð̃ Rinñ ap̃ p̃ḡaæt̃ a p̃ḡeic̃
 ní m̃aip̃it̃ na ḡaoí d̃ep̃ḡa· ní m̃aip̃it̃ meic̃ Čoiñcep̃da
 f̃ionñ mac̃ D̃ub̃áiñ mo čapa· ní m̃aip̃ do é̃loinñ l̃l̃ur̃éaða
 ni t̃icc̃ a ccað ḡab̃pa iñ ḡáid̃· D̃ub̃áñ mac̃ Čair̃ m̃ic̃
 Canñám̃
 Ní m̃aip̃it̃ iñ d̃íep̃ co m̃blað̃· Čap̃ Čuail̃ḡne no ḡoll̃ ḡalb[an]
 ní m̃aip̃ mac̃ Ua Neæt̃ã anall̃· f̃ionñ mac̃ Sep̃t̃áiñ ní
 m̃ap̃anñ
 Ní m̃aip̃ Čedaæt̃ f̃ear̃ ḡo ñ-aoib̃· ní m̃aip̃ l̃ðl̃anñ mac̃ l̃ðlaóif̃é
 ni m̃aip̃ f̃l̃anñ iñ cup̃að̃ ḡriñð· ní m̃aip̃it̃ t̃pi meic̃ Čriñioill̃
 Ni m̃aip̃it̃ iñ ḡl̃app̃íeñ ḡlan· ní m̃aip̃it̃ f̃iana b̃peatañ
 ní m̃aip̃ D̃aiḡpe iñ ḡiolla ḡel· d̃oilḡe leam̃ nó ḡac̃ aoíñf̃ear̃
 15 Ní m̃aip̃it̃ clanñ l̃l̃op̃na añ áḡ· d̃urpañ ḡañ a m̃beic̃
 d̃'áoñl̃áiñ
 ḡoll̃ Ap̃t̃ Conáñ ḡap̃oið̃ ḡlan· ioñm̃uuñ buið̃eañ beoða
 b̃ið̃bað̃
 Sḡiaæt̃b̃pec̃ ḡ bañb̃ Sioñna· map̃áoñ ní cuĩp̃it̃ ḡriolla
 (.i. ḡáip̃)
 ni m̃aip̃ Coim̃p̃ḡleo na bloiðe· ní m̃aip̃enñ f̃úæt̃ Čal̃p̃air̃ðe
 Ni m̃aip̃it̃ clanñm̃aic̃ne f̃inñ· a Oip̃r̃ín iñ ḡair̃ḡið̃ ḡriññ
 do é̃oð̃ap̃ riñ doñ mb̃ioæt̃ b̃áñ· aæt̃ mað̃ cup̃a at̃ áoñap̃áñ
 Ni m̃aip̃it̃ do é̃lanñ-pa f̃éiñ· a Oip̃r̃íñ ḡur̃añ móip̃p̃ḡéiñ
 f̃ep̃ loḡa ip̃ Oip̃r̃íñ ḡañ oñ· Čuch̃daæt̃ Ulaðaæt̃ Op̃ḡap̃

Ní mairiú clann Rónáin péid· mo bpairé ip mo mic péin
 ba hí a roépaide caṭa· píde ceo rḡíeṭ áonḡata 20
 A Ḷaoílte ḡo n-iomad ceneḡ· ní mairi laoc naṣ pḡuair imneḡ
 eḡ epáḡaḡ ba ḡaṣ plaiéiur· ní búan cáṣ na mbiṣmáieiur
 Ní mairiú in mhuinnṣear mór· do bíoḡ aḡainn nap ṣṣinól
 dénam calma na nḡaiḡ rin· úair ní éiḡic dap ccaḡair
 Páirḡeine do pinne Pionn· oíḡe paḡna i nlobarḡlionn
 ḡo paḡḡaoir in Pían ḡan loṣṣ· 'rḡo maḡ beipeḡ úim anoṣṣ
 Anoṣṣ.

XX.

A éloiḡm éléipeín in éluig· pochaide ba náma úiṣ
 ḡ díap ḡenuip a ceinn· ip do rḡapair pé a ccolumn
 Céirper dap ḡenuip a cenn· Cpiṣir dainḡen mac Duib ḡreann
 Minéiur do éaiḡ ḡo cóir· do laim Sáḡoirn meic Pallóir
 Tioḡa do róine in éloiḡm· roṣaide díá aṣṣuḡ oíḡiḡ
 ní paibe aḡ duine lann epúaiḡ· ip mó do úiṣaḡ deḡplúaiḡ
 Do ceo-ainm in Cḡom Caṭa· a laim Sáḡuirn na plaṭa
 mór ccaṣ ṣuḡaḡ le ṣ'páobḡoiḡ· a éloiḡm ḡuipm ḡlan-
 páobḡaiḡ
 Do mapḡur Savorn mac Lúain· do laim Sáḡoirn móir ḡo
 mbúaiḡ
 pa éoiḡmeic bḡorḡap ḡo mbloiḡ· mór in corḡap a éloiḡm 5
 Ró mápḡuir a Éruím Caṭa· do láim Sáḡoirn na plaṭa
 a ccaṣ líloiḡe ḡlinne ḡrinn· ḡrinne ḡ Derḡ ip Deirḡrinn
 Ro mápḡuir díap apḡ oile· ḡa éineḡ pir náḡ pceile
 ap pliaḡ Ṣipir noṣa ḡó· Ílip ḡ lácobó
 Ro ḡoib Íob ó a aṭair· éú a éloiḡm pa epén ṣaṣair
 nó ḡur corḡain ṣu ḡo epúaiḡ· ap pliaḡ Ḷorḡaiḡ bḡoiḡean-
 púaiḡ
 O ṣarraiḡ in Cḡom Caṭa· lóib mac in apḡplaṭa
 nḡor puiḡḡeḡ d'lóib iar roin· ḡo ṣuḡ caṣ ip a aṭair
 Dapḡán mac lóib pa bḡob· ipḡe do paḡ ṣar múr in colḡ
 ipa amaṣair Eileáṣṣa· ba hoipḡḡeapc in imṣeaṣṣa 10
 O ṣarraiḡ in Cḡom Caṭa· Dapḡán mac in apḡplaṭa
 po mapḡ Dapḡán ap in muiḡ· Saván donn díṣ a éloiḡm

Áon m'ac aḡ Sadán do éloinn· ba húapal é ba hálainn
 mór a éairm op na tpeabairb· vap b'ainm ḡola ḡallamail
 Ro luið ḡola p'opa a b'p'eic· ḡo Ḷarbdán ip é p'op c'p'eic
 ḡo po éabð p'ip ḡep p'p'eibm ḡup· ḡo n'p'epnatap cleimnup
 Tuc ḡola a ingen mop m'naoí· do Ḷarbdán ba ḡile ḡnaoí
 maið a c'pué pa ciall épa· bé Ūpoēa ingen ḡolá
 beipip ingean ḡola mac· do Ḷarbdan ḡo ngile nglae
 bað na pola p'op a ḡnúip· ba hé ainm Manapaláip 15
 Tuc Mana in cloibem ḡo tTropet· noēap m'ana beic a tTropet
 po m'arb Tropet naoi míle ðe· p'bo ḡab p'igē na Tpaioie
 Tuc Tropet d'Ílip eo mbúaid· in cloibem díá p'loigēte plúaiḡ
 ip mór ccað po p'loigēð p'oir· do laim Ílip a éloibim
 Tuc Ílip in colḡ áḡa· ba m'ac díolup d'ingimála
 po díēndabð leip na plóig· don milib do Laimēðóin
 Laimēðón ba maið lámāe· po ba mílð mórðálach
 in p'ep p'oin map tpeēan tonn· do mapb Epcail é d'áon-
 bopn

Rug Epcail leip a ccuibp'ech· ben Laimēðoin ḡep m'uirp'ec
 pan ḡp'eig in mílð m'iaðae· ba hé p'í na tTroiḡíanae 20
 Tucpat ḡp'egaiḡ leð tap m'uir· cenn Laimēðóin lán ba p'uil
 p'aidb ip apm ip ep'p'ab· in p'ip m'airb ḡo háon-ionabð
 Tuc Epcail do m'ac p'í ḡp'eag· cloibem Laimēðoin ní b'p'eg
 pup t'ioðlaie don t'p'iað p'oe'p'ae· díap b'ainm Iapon ilēp'oeāe
 P'ice bliabain ip ba m'í· don loinn aḡ Iapoin ḡo lí
 po ba p'cél áðbal ḡep bail· a m'arbāð don ba naēair
 O do p'oeair níop ḡniom tairp· Iapón mac Eppóin a'm'naip
 tuc Epcail éuigē ap a ḡp'ab· ap'ip cloibem Laimēðóin
 T'p'iaḡ le hEpcail P'p'im pa b'p'ón· i ndiaḡ i aēair Laimēðóin
 do p'opḡlaie ḡlaip a ngeimil· do leig ap do lán-bemim 25
 Áoubairt Epcail ḡo ḡnaoí· na bíp i P'p'im map a'p'aoí
 na déna dobbp'ón do t'p'óð· t'oiḡebctap Tpaoi Laimēðón
 Ro éḡaiḡ Epcail in Tpaoi· 7 do pat do P'p'im m'naoí
 do lepuḡhað a m'oiðe· ingen p'ig na Mórēp'eóide
 Díá mairp'ab m'aēair-p'í beð· ip p'í na ḡp'eigi ḡan ḡó
 ip p'ep'p' liom p'ór nó a p'p'aca· aḡam do m'naoí Áēapa
 D'opónpat p'múaineab oile· p'íḡa in talman t'ḡaiðe
 p'aidb a aēap do P'p'im na tpeab· mapáon ip'p'in
 beḡéloibeam

Rug Earcail leir Þrínn gan brón· pur toðaið Tpaoi
Lameaðón

be luðaiðe a báogal gan béd· Ercail bliaðain vía coiméað 30

Öe toðaið Earcoil in Tpaoi· ní paipe caðair map hí
páðbað in Tpaof lán do plóð· ag Þrínn ag mac Lameaðón

Ro mapbað Earcail an áð· le Þrínn pe mac Láimeaðán

ní a n-aircið do mapbað· cenn gairðið na tptomčalmian

Alaxandair do inill Tpaoi· mac do Þrínn rin pé n-a mnaof

ba daimna guil ip gala· ba tuc tap muir Eléna

Alaxandair tuc anoir· ben Minélur na longair

ag rin map do toðlað Tpaof· ðið pðél aðbal tpe énninaof

Öo luið loingur a críð ðpéð· ap loðð Eléna tpe étt

do cuipriot ár na ngerðað· do inillpeað Tpaof tptomčpé-
bað 35

Long ap píðtt cuið ceð dæag· ip é a píop agur ní bpeð

loingur na nðpéðað tap muir· do toðail Tpaof ap
Tpoiðíanaib

Öo tucð Þrínn in cloiðem corp· iprin tpiðin ó Sabopin

d'Éðair ðo mað moide a neimh· a pleð 7 a cloiðem

Sé caða deð co þa épi· po bpið Eachair um an Tpaoi

don cloiðem po do plúað ðpéð· map innirtear tpe
oiréo

Níop éuir bonn ap bið ðo nðnaof· níri léið a pún pé na innaof

níri mtið talman tectaið· laof map Eachair mac Þrínn

On céað lá do éuaið Eachair· a gcað ðpéðað gan báogal

deich ðcéað míle þo leaðtaið· do laim Earcail a áonair 40

Öo poðair Eaðair tpe éilcc· do compac Aiðil airmbairð

ip tuc a cloiðioin dá éip· do Einíar mac Ainúeirp

Ro páðair Enár in Tpaof· do luið þa nEaðaille an pí

ní begán do tuit tap leir· iprin Eðail don cloiðem

Þomóir þa nEðail do bí· noða ngeibóir airm a cclí

mac Moplaoið gan beid genna· ðap b'ainm Úarðaoð
airmðetla.

Öo luið éuige Eneap apð· ba hé in Tpoiðíanað tpeñðarct

þo mapð mac Moplaoið tap leair· do len Úarðaoð don
cloiðem

Öa inac ag Eneap do cloinn· ba húaral íað bá háluino

óir ðeil-inín nap ðúr pé dáim· Silbí úr 7 Arðán 45

In tan tainic penbaet dó. Enéar mór ní hiomorgó
do ró a tiumna dia a macoib. óir ba dingna in deḡ-
mácpaib

Do poinn Eníar ap a ḡráð. tug d'Arḡán úaða an ebal
ḡan dimbriḡ ba peppda in per. do Silbí calma in cloi-
deam

Carpoib Siluiur in laoc. in cloideam dap b'ainm Úarḡáoḡ
do lín meppdaet ip mipe. ip calmaet pa deḡ-ḡille

Seoluiur Siluiur tap muiur. da céad long ḡo hinir Tuir
ip tuc ón inir dona. bé línliur ingen Tola

ḡo ruḡ ingen Tola mac. do éSiluiur na tpeḡḡlac
Níul a ainm a hinir Tuir. mor a tairm ip na buillib

50

Ip tuc bé línliur do Níul. Uarḡáoḡ do pad plóḡ a n-úir
marb Dáipe na dún tap lér. pí na buille don éloiðeim

In úair do bí lúl Sérair. i tciḡ Níul aḡ bé bérpaip
do pad ḡrað mór nap ceitceð. d'inḡin píḡ na nḡlaipet-
peac

Ip tuc Níul ingen Dáipe. bé bérpaip ba mór náipe
ip puc bé bérpaip ḡo mblaib. lúl Sérair aipbriḡ in domain
ingen maipreac do bí aḡ Níul. Calað roba maiḡ a púin
ḡrib ḡeal na nḡel-lam nḡarḡac. bá he a lennán Lomnae-
ḡac

Do luið Calað pop aḡað. puc lé cloiðiom a haḡar
do pat in píḡḡan peḡḡac. an cloiðeim do Lomnoḡḡach
léḡ in pann deiḡionaḡ po pomam map a
ppaicenn tu in épop éuar.

55

Ruc Lomnaḡḡac níir láoc tim. ben a mbpoib leip a hÉipinn
píḡḡan cennéaom tap paipḡe. Pionneacom inḡean deḡ-
Cairbre

Ruc Lomnoḡḡac da dún. an ingen pin ḡo ndeḡpún
ip tuc don oíḡ raoir ḡeda. a ḡeib ip a tairḡeða

Púair Lomnoḡḡac pír po éuinn. ḡur lennán di Cú Cúlunn
ba mían leip in cú ḡan ḡaoí. do marbbað tpe na mórimnaoí
Tainic péin oíðce paíma. do marbbað pílóḡ na hEíma
do bpeit corccair Con Cúailḡne. pbo loḡcað na Craob-
púaiðe

Tainic Lomnoḡḡac pa tír. an eupaib ba bopb a bpiḡ
ba lór do éupaib na cenn. Ulaib ḡ pír Éipeann

60

Tapla tpiar ap aipe· ag toiȝeēt tap Tpiāȝ mbaile

Cú na ȝclep Laoȝaipe ón linn· ip Muinpeimar mac Eirpȝinn
Tειείō Laoȝaipe níř éōip· mur do connairc in fomōip
cláoēlaiř deilb̄ l̄luinpeimar m̄ip· amoil piēt m̄airb̄ in
uair pin

Abair a l̄luinpeimar m̄ip· po ráiō b̄picne pé b̄raṭair
créad puc do čeill uair ȝo ȝrinn· ȝ po cláoēlaiř hinncinn
Do ríne in fomōip diēt ēim· a l̄luinpeimar m̄ic Eirpȝinn
pél̄dam̄ ap ēnám̄airb̄ do ēinn· naē per lám̄haiȝ ēú a nEirpinn
Ro ēpéice Muinpeimor a airim· do éúaiō Laoȝaipe a luaē-
m̄airbm̄

Muinpeimar níř per perpōa· nō Laoȝaipe loinnepōa 65
ȝiō d̄uiri a Laoȝaipe luinn· ȝan congnam lé Coin Culainn
ip hé na áonori on tōip· ag compac p̄urp̄in p̄óm̄oir
A Muinpeimar ná b̄i mur t̄aōf̄ óip ní hinm̄uin t̄ú leō m̄naōf̄
airn̄iȝ do éac̄ mar̄ ata t̄ú· eiriȝ cuir diēt do m̄iclé
Seoluir Muinpeimar muir b̄orb̄· nō ȝo t̄ainic ȝo D̄ún m̄bolȝ
co t̄uȝ leir na p̄eōiō tap linn· ȝo ráinic co Coin Culainn
Do p̄oinn Cú Culainn na p̄eōiō· ap maṭairb̄ Ulaō ȝan m̄iōiō
am̄laiō t̄uc iat̄e ȝan anaō· ȝan a b̄eȝ do l̄luinpeimar
In cloiōem̄ día p̄loiȝē p̄lóiȝ· t̄uc Cú Culainn do m̄ac Róiȝ
ba m̄óri a p̄eōim̄ a ccaē b̄orb̄· t̄ucc d̄'P̄erp̄ur in calaō-colȝ 70
Do éōd̄ar Ulaō an áiȝ· a nAlbain t̄p̄e iom̄arb̄aiō
dia t̄ucatar caē ȝo mb̄úaiō· do ēlannuib̄ aill̄i Ad̄n̄úail̄
Tuc P̄erp̄ur in buille b̄orb̄· ap a laiim̄ don ēalaō-colc
p̄eēt c̄eēō níř dim̄b̄úaiō ag dol· ȝ l̄b̄ual don cloiōiōim̄
Tuc mac Róiȝ buille cupaō· a ccaē l̄ȝáipeē Ulaō
dap t̄erc P̄erp̄ur ba ȝniom̄ ȝle· na t̄eōra Máola M̄iōe
Seēt c̄eēō d̄eāȝ láoch ȝo pa d̄ō· do luiō Acoll tap muir m̄óri
ȝeill Éirp̄ionn uile ȝo nȝur· t̄ucaō ēuige ȝo D̄úrlur
Luiōriōt p̄ir Eirp̄ionb̄ uile· ȝo T̄eim̄paiȝ na n-áonēuire
map̄aon ip Caēb̄oiō ȝlan ȝle· do c̄inneāō d̄óib̄ com̄airle 75
Do luiō Caēb̄oiō uaṭa alle· do p̄eāim̄ a p̄ep̄ra p̄ípe
ní p̄p̄uil a nEirpinn po per· aēt aóin̄per com̄lainn ēoirȝper
Cuiō in t̄-aóin̄per pin ȝo mb̄úaiō· d̄'p̄ep̄airb̄ Éirp̄ionn com-
lainn ep̄úaiō

ap do d̄raoíēēētra ȝo mb̄loiō· innip̄ d̄úin ȝo p̄ír a Čaēb̄aiō
An meiri é ap Conall cain· ap mac am̄ra Am̄urȝin
an meire é ap Cú na ȝclep· in m̄irpi hé bar P̄erp̄ur

Ané Cú Rí nár lúaid̃ gaoí· ané Fiamain mac Fopaoí
 ané Naoípe na n-arm n-áig̃· ané Pēp Diað mac Damáin
 Ní lamann neac̃ úaib̃pe é· in tAcall úd ip̃ glañ gnẽ
 po tairñgipeað̃ dó̃ tpẽ góil· co mbíad̃ na aird̃p̃ig̃ opaiḃ̃ 80
 Tabairpe com̃aiple d̃úin· a Catebaid̃ ip̃ róg̃lan p̃úin
 an pēpp̃ gēill do dól amaé· nó caé̃ ep̃óda ced̃pad̃haé̃
 Ní nár̃ d̃aoif̃pe gēill dó̃· a p̃ipa Eip̃ionn ní p̃ó
 ip̃ p̃ip in beḃa buid̃e· ap̃ ng̃iallað̃ doñ doñduine
 Aḃeip̃im ap̃ Conall cam̃· ap̃ mac oip̃d̃ipe Am̃p̃g̃in
 gēill Ulað̃ ní paḃaid̃ amaé· ap̃ aḃa na nAl̃l̃m̃upaé̃
 Oap̃ do láñ-p̃i a C̃onaill̃ éain· a m̃eic oip̃d̃ipe Am̃p̃g̃in
 g̃ið̃ maié̃ do láñ a ceat̃ lonñ· noḃa éinñp̃ip ap̃ a éom̃lann
 bað̃ eḃp̃om̃ ḡeba p̃é̃ d̃ib̃· aḃt̃ ḡo ng̃oir̃ḃeap̃ a ḡair̃m̃ p̃íg̃ 85
 aḃ̃ p̃in a Paḃp̃uic uile· a éinñ pl̃óig̃ na poḃaid̃e
 paḃa bep̃uid̃ ip̃ t̃ú ap̃ neim̃· cuib̃ do p̃ḡélaib̃ iñ éloir̃d̃im̃
 Sé b̃liað̃na décc̃ ip̃ céo· boí p̃é̃ aḃ̃ Pēp̃g̃ur ní b̃p̃éḡ
 ḡur̃ t̃uit iñ cup̃aid̃ ba ḡr̃ind̃· le Luḡhaid̃ le d̃all̃ Oil̃ill
 Ó po t̃uit̃ Pēp̃g̃ur naé̃ p̃p̃anñ· t̃app̃oið̃ Meaḃ̃b̃ iñ p̃íg̃lano
 ḡ ḡiñ ḡur̃ maié̃ iñ éiall̃· éloir̃d̃em̃h̃ Pēap̃ḡur̃ t̃uc̃ d̃ Íp̃ial̃
 Do l̃uid̃ Íp̃ial̃ a h̃éim̃oiñ· ap̃ cúair̃t̃ a Loéluinñ leaḃ̃air̃
 d̃'p̃ior̃ p̃ḡél̃ na beir̃b̃e ap̃ a ḡr̃ád̃· p̃d̃o d̃eḃ̃iñ d̃eill̃b̃i a leññáiñ
 Lennañ meic̃ Conaill̃ Cēpñaiḡ̃· iñḡeñ Luḡainẽ meñmñaiḡ̃
 m̃op̃ a poḃ̃ra p̃oba b̃op̃b̃· t̃uc̃ na t̃oḃ̃ra iñ calaḃ̃col̃ḡ 90
 O ḃ̃app̃aið̃ Luḡainẽ lonñ· calaḃ̃col̃ḡ ep̃úaid̃ na c̃com̃lano
 do paḃ̃ aiñm̃ ap̃ iñ loinñ· iñ paḃ̃ po boí a Loélainñ
 Deḡmac̃ T̃uire na ng̃lonñ· do maḃ̃b̃ Luḡainẽ a c̃com̃lanñ
 oñ l̃ó do poḃ̃air̃ iñ pēp̃· do leñ a aiñm̃ doñ éloir̃d̃em̃
 Meim̃ic̃ poḃ̃ b̃íata b̃rañ· ap̃ c̃opp̃oiḃ̃ t̃enna t̃p̃éiñp̃ep̃
 p̃íem̃h̃ níp̃ ḡaḃaḃ̃ p̃éḃ̃ buille· ó lam̃ leaḃ̃air̃ Luḡaim̃
 Sé b̃liað̃na déaḡ̃ ḡ céo· do boí a Loélaannaib̃ ní b̃p̃éḡ
 ḡur̃ éip̃iḡ̃ Éim̃ep̃ Al̃pa· añ ḡeḡ̃ aloinñ p̃ír̃ḡar̃ta
 Iñḡeñ aḡ̃ Éim̃eap̃ Al̃pa· óiḡ̃beñ alaínñ p̃íor̃ḡar̃ta
 ba hé a h̃aiñm̃ b̃é̃ C̃uiñne· p̃íog̃aiñ b̃p̃ep̃ail̃ b̃app̃b̃uid̃e 95
 Mac̃ b̃p̃ep̃ail̃ ip̃ b̃é̃ C̃uiñne· níp̃ ḡaḃaḃ̃ p̃é̃ a l̃áoḃ̃b̃uille
 d̃iep̃ b̃'aiñm̃ Aong̃ur̃ ḡaoĩ Puileac̃· ó mb̃ioḃ̃ b̃áḃ̃b̃ ḡo
 b̃iḃ̃b̃uid̃heac̃
 b̃aineachlaé̃ P̃inn na P̃éine· Eaḃ̃laé̃ d̃ub̃ iñ D̃uib̃pl̃éib̃e
 ḡep̃̃ maié̃ a laḃ̃ap̃ ap̃ l̃ó· ba maḃ̃air̃ í do cuinñp̃ḡleó̃

Ruc an eaclaé lé tap muir· go hAongur go a penatair
 don loinn poiǵéir níor éomda· dol a ccomlann Pèrdomna
 Nochap gabað peo beim píam· a ccaé a ccomlann a nǵlíað
 pob cú píǵlann na cpuinne· gopod bñip cenn na caillige
 Ó do píǵneadh ðe da éuib· luǵaíde ar Aongur go mbloíð
 po mana corccair ip cnebh· do pað d'Orǵar in cloíðiom 100
 ðer maíé laim Orǵair pe heð· no go tarraiað in cloíðeam
 ñip níř gabað ina ðíaiǵ poim· in ǵein ponbuí na bechaíð
 Sé ééð láoé go pa éetair· pé píéit pí a ccaéaib
 ip píce míle míað nǵal· do marb Orǵar don cloíðeam
 On éeo caé do cuirpeað ðe· go caé mor Cuile Dpèimni
 ata lem a ðeapbað ðuib· go marbað péime rubaigh
 Do éeoðloíðme na cpuinne· an penóip ba baile buille
 beannaé é a Paṛpaic na penn· apé rúe ðerr na cColann
 Mallaét ar ǵiolla an ǵabann· ole do pec ðerr na ǵCollann
 aṛair ar do éopp a ñip· ole do peair in cloíðim 105
 Cuir in cloíðem ñin doṛ érip· a cleipcin biǵ dom épaíðip
 rǵar-ra ñipñin ccolǵ neime· ip len doṛ t'opð cleipéíðe
 O tainic corpaíðe in doill· ðap anmain Čaoíte ĵ Finn
 muna abechaíð Máol Číap amaé· muirbpet go dían in
 clepeaé
 bñipðe mo époíðe ip mé ðall· úch ué a Paṛpaic na penn
 cloíðem mo meic aǵ Máol Číap· pob cuir in ǵeilṛ ar in
 píen
 ðé lionñap Éipe mar tá· eibip ñipor ip mac ip mñá
 uch ip mó do mñarb épa· a cleipéin don cloíðem pa
 ðið mór do éuir do éorǵar· ón ló painic go hOrǵar
 tuǵ mé pá mēla don mñoiǵ· mar aṛpét rǵél in cloíðim 110
 Aitém in Cuimðe op ar ǵcionn· nap tarpuṛṛar ap mac Finn
 a ndénim do ðépaib ðuib· ip mé aǵ péǵain an cloíðim.
 A cloíðim.

XXI.

Cláíðteap leib leabað Orǵair· mór do buíðim do bñopñuǵ
 Orǵar ǵé do éuaíð ar ceal· mór ǵeorǵar cpauid do éuirpeað
 Ip mór do caṛaib do élaoið· mór do buíðim batap paóí
 mór do mñaoíðim mñá malla· léř mñan in penǵ paopélandae

Tú ro mairb Píadóán go mbáig· maiden or cionn Tempae
Páil

dar fógar ip ré ort ra glinn· compae éiníir i Leithglind
Ip tu do éúaird gey b' ole linn· a ndáil ingime Uimáil
áon ochtop láoé dpeimne gal· Orgar menmnaé i[n]
náomáð

Caé na Punnand tuc an Pían· neoé ip oirðipe ó íoin piam
noéa tucgað caé ba pepp· a n-íat Alban nó Éirionn 5
Lá do buí ag mílpað go naoib· Píonn plaitééindib a
Pormaoil

do pgaóil da gáðpaib go paé· pa tuaitéamp . . . na Tempae
Do pala óó porpan moig· eippen beg an giul gennair
dar íáraið daoíne i coin· go painic go Collamair
boí ag mnaoí Áaoilte ap an moig· macáipe d'arþar aboir
ip hé díon por púair in píað· dol na aice go himéian
Ip ann tainic ó a tig· ingen óarppáin blaéuallaið
na capbat ap a dí heaé· mun peilg i mun píaðac
Peupir páilte ppiupin pí· pé mac Cumáil ba caom lí
targað a bpeit lé día tig· noéar paom in riðféinnib 10
Ní raðam let dar do laim· a aindep a ingen óarppáin
go pperam an tuc amaé· an píað copluaé beg biopaé
Ní ppuil tarba daoib uile· a píaðac in inil moige
nir tairbil in domán dpon· cú nó píað naé puicpeópan
Ro bámor deic gceet po rech· ga peilg i ga píaðach
teglac Áaoilte in dponð mep· ip nior cumgað ní deippen
Ip annpin adubairt Píonn· pé hAóð beg in gairgib gpinð
dol pan macáipe gan pail· in Glairpían ip Uí Neamainn
benair in t-arþar go tpic· do mnaoí Áaoilte go coimnipe
do gébam ap píaðac de· buð cobair do mnaoí Áaoilte 15
batcar pice céó don Féin· i deic cceé ap aoin-péim
ag búain épuicnechta pa moig· do mnaoí Áaoilte ó
Collamair

Ip é pin conác mná· ip peapp do chúala pem lá

Aóð beg pa Glairpíen malle· ag búain apba mná Áaoilte
ben Áaoilte na capbat cain· poir píar go nóin pon meitil
ip Oaigpe ag cantain éiúil· di na capbat go tairiúir
Ip amloib po boí in pí· Píonn mac Cumáil ba caom lí
i gabal éeipe mbenn· aige ag capnað na punnann

- Αἶγυρ ὄλλ μόρ mac Μόρνα· ἡ Ἀρτ in πρίδωινα
 ἡ Conán ἄρβ ὄο ηἰρρίν· ἡ Πιονν μόρ mac Cúán 20
 Et Moð Smala mac Smóil· ἡ Dubéac ó Leitchín
 Oirín ann ip Πιονν ἄαν on· Ἄοδ ἡ mac Finn ἡ Orccor
 Noða παῖβι ran meitil· áct τῆς cloidíne dier ppeitín
 mo éloidéirpa ip cloidéir Finn· ip cloidínn Orḡair airn-
 ḡrinn
 Silleð dá tuc airbṛí in tṛlúg· tap in moiḡ píoḡlain poíḡr
 adól éuige pect ccaeta· pá Óolop mac Tṛénplaeta
 Óolop mac Tṛénplaeta éruim· airbṛíḡ po ḡab por loélunn
 pect ccaeta óð ὄο bṛeḡímoig· do ḡabáil nipe por Ṫeipraiḡ
 Ip ann adubairt Πιονν páid· a ḡuill ḡeic Mopna ὄο mbáid 25
 cṛed do ḡenam dṛeimne ḡal· in tṛiteað no coṫughað
 Ip beð nech tap éip a anma· do páid ὄoll in πρίδωινα
 ἡ ní beð d'éip a einig· adéipim ὄο láimḡeimín
 buð maíet mo éobairpe ḡaoib· po páid Caoilci in époeta éaoifín
 do ḡer bar n-airm uile amac· tap imḡóirpib na Tempac
 Deic cced cloidéir deic cced ṛḡí· eipe Caoilci móρ a píað
 map píoðe ḡaoíte ḡéipe· ó Ṫeipraiḡ na líatḡeine
 Noḡar éuit duine pa áat· ὄο painic Caoilci corḡpac
 cona eipe leip d'arimaib· don Péin pṛorraiḡ pṛoranḡmoib
 Ip tupa po éuir in áat· a Orḡair a ḡeic ὄο pað
 do lenuir in maíðm ba éúaid· nó ὄο pánḡuir in Éraob- 30
 púaid
 Dia mað meip do páoð ann· luiðim pom ṛḡeic pom áatḡair
 ὄο mað páρ Ṫeínoip anoir· don deabaid ḡairb do óénmaip
 Ṫrúag nað Éipe an puinn ḡloin· d'paḡbair lem mac lem
 bpaṫair
 ἡ nað é in doíman dṛon· mona ppaḡoimn d'ion d'Orḡur
 A pṛ aoi ón a pṛ aoi· tṛúag naḡar éláidip in lí
 coipḡṫep leat in lía ḡlan· puil po dennoib na ccupað
 Cuir Orḡar don taobṛo ṫep· ip ḡoipṫ lem époide ip lem
 éner
 Mac luḡðac ḡan píoð ḡan púat· cuir don taob ṫhuaid
 ὄο lán-lúat
 Eipḡid a éairde ḡan éair· coipḡid in ccompaib ḡan ail
 dṛḡid a haðopṫ ὄο pṛaiḡ· leabað ap ccapaṫ claoiðṫep. 35
 Claoiðṫep.

XXII.

Αβαρ α Ορπίν μεε Πινν· γ ταβαρ ε'αιρε πινν
 εα lion τάοτ πα εαρραιγ ερύαιδ· πα mac Μορνα γο μόρ-
 βύαιδ
 Αποόαιρ πα εαρραιγ ερύαιδ· le mac Μορνα cloidm̃ερύαιδ
 περ ceépar ip τριόα céδ· πο éuit le Γoll γο μοιρβεδ
 Α εέιρπερ comlainn γο δύρ· duppan γαν α τεέτ ap γυλ
 Ουβ mac Λυιγδөөс noча брэг· пice céδ cupaδ coim̃épen
 Αοδ ip Θεόαιδ μόρ in γγέλ· πο éuitpet βα πινн γο γέρ
 Ουβ mac Λυιγδөөс Орона Клиб· μόρ in λίαδ in πεар
 пiрpíal
 Cairbhe Cap tainic tap muir· пice céaδ γο cceapτpóγail
 περ comlainn cced iprin ccaé· do éuit lé Γoll in γαιρ-
 γεaδac 5
 Νι τρι Οοιβ μεε Ilaoil Mithig· tanγaττap tap muir μόρδ...
 τάοτ πα capραιγ nip comδa· lé mac mairpech mop-Mopna
 Ουβ Opumneac ba clpde ceapδ· in laoc ledappaδ laim-
 деарγ
 πο éuit in tuip ééταδ apδ· le Γoll cpeéταδ cloidm̃deapγ
 Pionn mac Finn báin í úpearail· a ccomlann noéap éoppain
 íar ποέταιн γο mac Μόρνα· nioρ coim̃δa δδ α caéγail
 Λα ποέταιн épannéair Éairill· laim pénta náρ iapp uprim
 do τpiall Pionn flaié na nimioill· πα γειρ Γοιλλ ap γpáδ
 Éairioll
 βα compac βα éuinn bpaéa· Cairioll ip Γοιλλ an áγa
 Γoll γ Cairioll éalma· níρ cairbde γep deγ-apma 10
 Nochtaiδ na lanna léapra· dephaiδ díe τtainic δόγpa
 poba τpén díocpa a ndεaβaiδ· ag deγail pé Cloinn Μόρνα
 Anair Cairioll ap α láéair· γέ do pan noéap pφáilγ
 neachtap don díρ pin éena· in nepτ céaδna nip ταipriγ·
 Uch πο páγail πα εαρραιγ· Γoll mac Μορνα γep δainm̃
 don γairceebhaδ bá méla pin· ní тice díα éip α aiécm̃
 Ro léigeaδ éuige Plann Ruaδ· ip α plúaγ ap ττοέτ πο δíon
 ippe do bain boρb in γlonn· α éionn do Γoll γapb in γniom̃
 Οο éep tuip calma na ccaé· Γoll mac Μόρνα μόρ-uallach
 cenn na ceupaδ píγ na τpρίαé· Ólanna Μόρνα na μόρ-
 pγiaé 15

Ʒep mór caé do cuirpeð píaín· pé Ʒoll mac Mopna na Ʒelíap
ip ðon Ʒopra do bathað in pep· Ʒé do éuir copƷap epuaíð-
pép

Ip binn liom aéaiépe a pír· ua Cuímaill a éaoimépír
cía pað do bí bup píé map pain· innip a pír Ʒ abair
blíaðain Ʒo leié ip píop ðaín· ráité Ʒ píée blíaðan
do bí ap píoð ip ap ráimé· ip aicme na harðbáiƷe
Noéa liompa naé meabpaé· a Únaoé epíé Teimpaé
Ʒaé ap búp ap píoð ap túp· ip meabair liom animéup
Ʒo n-iomláit cloíðem ip con· Ʒan deabair Ʒan ðuibpacað
Ʒo Ʒeláoðlód píðeall po pech· Ʒo n-imat lann ip lúipech 20
Ʒan ole Ʒan éƷnaé án· Ʒan pálaíð Ʒan aémupán
Ʒan áon a cceilƷ po ééile· Ʒan péirƷ ip Ʒan aimpéíðe
Ʒan deabair Ʒan epoið Ʒa[n] tnúé· Ʒan mi-innenn Ʒan mípán
Ʒan éoƷað Ʒan épeíð Ʒan éaé· Ʒan aimpéíðe Ʒan anbpaé
Ʒan ole Ʒan píéip Ʒan péirce· ba píoéaé ap Ʒaé paóipéirð
a n-aon-longpóp Ʒo Ʒlan Ʒpinn· eipip Albain ip Éipinn
AƷ tabaé éíopa ip Ʒíall· ó inpib Mapa tƷoppían
ní Ʒabéaoí piú líuib Ʒlonn· a Ʒeaé a nƷlíaið nó a ccoimlann
Ip aimpoið pin bóí ap píoð· ip clann Mopna na móirpíóð
Ʒaé a ppaƷað Píonn náí éláité· do beirpað ðóib Ʒo conáíð 25
Ʒaé baile pappaiƷ Ʒaé píoð· a tpeap epían Ʒan pòcuíðbeað
luéa ba tpeipi a tenneta éoir· epían pealƷa ðoib ip píaðaiƷ
buannacht Ʒaéa tpep baile· ó paíain Ʒo bealltuime
Ʒaé epí ina mbíð a pmaéa· Ʒaé tpep cuilén pe púatpaéa
Ʒaé tpep ben áonoma ann· a ccoíƷ cóiƷeadhair Éipeann
Ʒaé tpep cíop ap ttoéa amaé· Ʒaé tpeap lann Ʒaé tpeap
lúipeaé
AƷup torpaé Ʒaé epachta· in tan do líonmaoíí báípa
Ʒ deirpað Ʒaéa tíípe· pé heaðh éoƷaið éoiƷepíé
Pað a ði pleƷh do Ʒoll Ʒlan· ðéip Pían Éipeann ip Alban
a ttopaé Ʒaé caéa cain· mac Mopna do éeipépaib 30
Ip binn lim haiéape a pír· a ua Cuímaill a éaoimépír·
cía do búp bar píoð íap páin· innip a pír Ʒ abair
Noéa liompa naé meabpaé· a Únaoé epíé Teimpaé
Ʒaé ap búp ap píoð ap túp· ip ole do éúaið an iméup
Ʒaé píoð po naipemír uile· eipip inac píoƷ ip puipe
pó búpíóíí Ʒép éƷnaé án· Cairíoll céoaé ip Conán

Ba hé Cairioll bóí pop ceill. Conán ba gñáé ap míceill
 ip ole do ben rippin pém. a n-uabap ip a n-ainpéir
 Fleobh mór ag Pionn a nAlmáin. a Cínáóé éáin éáéapmaíḡ
 ba hiomda mac ríḡ um ne. ba maié a ríóð pa ráinne 35
 Mé po éiríḡ pa tíḡ mór. in lá rin d'egor in tirlóíḡ
 an úairpin ba maié mo dpech. ba maié m'arm ḡ m'edaé
 Suidir cenn in rílóíḡ éaoim. Pionn mac Cumáill a Popmaoíl
 cuirim ap a deir ba láim. Goll mac Morpa go mórḡráin
 lap rin fórr a ppopaó Pinn. Orḡap ap gúaluinn lollaind
 ḡ ḡapaó ḡlac map ḡrib. láim pé hOrḡap mac Oirpin
 Láim pé Mac Luḡac in láoé. po cuirimom Conán cennbáoé
 eḡcorimail conn ḡ ciall. don dír rin boí ap áon rían
 lappin popuioḡet in Pían. an aicme aloinn foilḡráp
 pa maié ppeḡtal na buíðne. ḡan deapmac ḡan dícuimni 40
 Imda ap n-airḡeḡḡ ip ap n-ór. pan ccuirm rin ag an éomól
 baḡḡap deíé ríéitmac ríḡ. um an ppleið rin ḡan dombíḡ
 Map do bámap ag in n-ól. pan bpuíḡin rin na mórplóḡ
 tainic in doirpeoir ipḡech. epotair in plabpaó rniḡeac
 Ann do pīappaó cenn in tirlóíḡ. Pionn mac Cumáill mīc
 Tḡénmóir
 innip a haiḡepca go cóir. epéð pa ḡanḡair a doirpeoir
 A oinḡir láoéda poiḡim péim. ma tá neḡta pa na mīeð
 do bað corimail rir ḡan aḡ. go ccoirpeaó céð ap épóðaḡḡ
 Ag po tḡi daḡa in pīr. daḡ pola laoiḡ na ḡrúaiðib
 daḡ in pīaich ap a polḡdonn. daḡ a cuirp map úan abann 45
 Cía plomdeað cía híaḡ don pīor. nó cía tír map hoileað
 an d'pēpaið Alban po pech. nó in do éúaḡaið na Tēimpað
 Dalta ríḡ Alban na n-íaḡ. go ḡelóð chaḡa na caomḡḡiaḡ
 uime ata in beirḡ ḡróil map rin. ip mór in ḡlóir in pēp rin
 leiḡið apḡech ap Pionn péin. deḡ-mac Conbḡóin go ḡceill
 mað é Cairioll na n-arm ndēp. ip pé ap mbpaḡair díler
 Suidir ierpin Cairioll epúaið. iprin mbpuíḡin go morbúaið
 cuirḡep a deich ccéð na ḡap. ap rlior tíḡe na hAlmān
 Ar mbeíḡ dúinn ag ól ḡan rniom. a mbpuíḡin poiḡóir in ríóḡ
 éirḡit Clann Morpa baðéin. d'īappaíð a ccíora coimḡpéin 50
 Ag po in cíor do boí dáib. in élann rin Morpa go mbáiḡ
 ḡac enaim píaða na mbíð rniur. do beḡḡaoí riam don
 Goll rin

Ro fíapraig Cairill gan ceilg· do Mac Iughac épé láimfeirg
 eped fá a tceugtar go dána· do Goll mór na cruinnóenáma
 Fuarglaip Mac Iughac nap éim· in éirte pin do cuir Cairill
 mír muppa Gúill na enama· a cig Píonn na móróála
 Dubairt Cairioll go tceóir· go brát naé íppaó in péoil
 mun baó leir in rmiop ó Goll· do biaó ippin enaim comlom
 Anair Cairill ippin bfein· do péir a deóide féin
 ip Alba do beiré fó rmaét· pa beiré féin a pfíanaigéet 55
 Congmáil ríó Éloinne Morna· gan brón ip gan biéóógra
 ip a coraigéet ap Píonn· pa comall dóib gan díceall
 Ip deapb go gcoimeollpem ríóó· um gac níó fo a pfuil ap ríóó
 ip gan na enama do Goll· uainn go brát noéa tciúbham
 Dubairt lollann gan táp· cian ó púapup cíor na cenám
 ní deóobair méic baóic mup· teét do glacaó mo díligiú
 Adeirim pite dap do láim· a lollainn giú mór do gáin
 naé leigpem na enáma úuit· go brát ap epla comraic
 O tugar cat Cnuca epúaió· a mic lílorna go mórúbúaióh
 atá in enáim agat ó íoin· epé earbuió Cuimáil édaig 60
 Ro éuit ann Cuimall na nglonn· lé nept mó lám pa éomlann
 pbo mairbur a plóig fo rech· pitepa ni óingen taitéleó
 Do ráió Cairioll gan glór gann· ba fepir liom naé tcegmáó
 ann
 aét Goll ip Dapaó ip Conn· ina aóaió pa comlonn.

7pl.

XXIII.

Pleadh por púair Corbmac ó Píonn· a mbpuighin mór
 Síti Truim
 tanagattar maié pfer pFáil· le plait Teamra pa comóáil
 Cig ríó Alban ip rí Dpéó· ip clann ríó Lochlann na péo
 ap cúairt go Corbmac na deper· pa uail 7 fo áinep
 lollann ainm ríó Dpéó gan móio· Cope ainm ríó Alban gac
 póio
 Conall ip Cuillionn na long· óá ainm éloinne ríó Lochlann
 Ro cuir Píonn plait gan fopmaó· teéta úaó go Corbmac
 fo óáil na copma gan feall· da dáil ap fepaib Éipeann

Map do éððor cað ðan ðeilð· ran þruiðin iobarduinuð þeirð
 po ruðeðh pí ðrédð tap tuinn· ip pí Alban ap a ðúalainn 5
 Ip clann píð Loðlann ðan oil· ðo roðma ap þeir in píð poim
 þer þa mð þorþað ip þruið· Copmac mac Aip in t-aiþðrið
 Suðip pí Ulað þa þlúað· ip pí Muðan ba maið rnúað
 pí Cpúaðna an aignð ðip· timceall Copmaic in tan pin
 Suðip pí Laiðean in áið· þer þíal ðo meðaip iomláið
 ba mór a meðoip um ðuipm· a mboi þa mþruiðin tðaðð-
 ðuipm

Ochtop ip oðt þiðt dðað· do cennaiþ þlóið ip ní þrédð
 timcioll píð Eipeann na cepech· a þféðmaip a comaiððech
 Suðip don taop oile ðall· aiþðri emeað þían Eipeann
 aðt þer ðór a tðaiþm um ðið· þeapp þionn ina mboi þa
 þruiðin 10

Cuipðer ap ðualainn þeir þinn· ðoll mac Morþa ðic
 Neimnainn

γ meip a ðleipð ðain· ap an tðað ðlé dom aðaip
 Opðar ip Diapmað mac Duinn· in uaiþpin ap mo ðualainn
 po rpeðað ina ndíaið þin· apð-maiðe ap þféen þa mþruiðin
 A þpoðað ðic ilþorþa ðip· ðapað ip Conán ðo nðoil
 ðoll ip a aicme uile· do laið þeir þinn Alþoine
 Ro batþar tpiðða þile· eiðip þionn γ in teime
 ðan aðiþþer ðib ðan þpat rþóil· ó ðiac Cumaiðl ðic
 ðrénððip

An luðt þþerþail boi apþið· að þþerþal ðáið in úaip þin
 Caiþioll þionn na ð(c)éimionn n-apð· Caoimðe γ Dáipe
 donndearð 15

Ro boi Ráiðne þer ðo ðceill· deððmac oile dþionn buðéin
 γ Cáoilci þer ðo það· duinn að þþerþal na n-apðþlað
 ðaðait na caða ðan þrón· meipðe caiðþað coimðór
 aððiamað ðuðainn apðech· ðpuaðað þoinennðað þuðað
 A ðþuit ðaðiðntaðað na láin· ba binne hí inaið opðáin
 þé ða þeinn ðo cpuðað cain· map náþ duðað le ap muinþip
 Ro ðochþpat na þloið ða ndéðin· þe þoðar taiðúip in ðeoil
 cuipðer caðaðið óip iep þin· þa ðpuaðað in oipþiððih
 Þoi moð ðan omian na ðíaið· ní þaða a coimðór þíam
 ip coipe na láin náþ lað· na mþeith ðiol þeaðt ðcéað
 dþulaðt

Ro ráið Finn ba gile dpech· pí ap taðap nár ðeiptech
iarr hairgið go lúat a þir· ploinn dúinn do ðoirð ran
mbuiðin

O'iarraið lán mo ðoipe d'ór· ap deðmac Cumail na plóð
γ ba pechain cía ip pepp· pa bponnað dpearaið Eipeann
Þreðraið rin deðmac Muirne· γ nί do dpuim cuipme
go dpuð lán a ðoipe d'ór· don appaæt ríóðða poimór
Ro boí d'áð ip dāna ap Finn· ap tteæt don tpeirper tap
tuinn

go tapla lán luinge d'ór· na dūnað að mac Treimhóir
Auðaipe Finn pe Cáoilei· eirð ré haðaið a ófolta
ðuð d'ór na hAráipe anoir· a lán a ccoipe an ðruaðaið 25
Ro ráið in ðruaðac pe Finn· nί þaðbuium plaið op do cionn
nί þeðann a beið ðoir no aður· pí ba mēð að comortur
Ro þiarraið Finn nár ðarð ðlór· do ðuæt apð ðlan don
þoir mór

oð þuapuir do ðoil anoir· hainm do ploinðeað dúinn innir
Oo ðebair þeiminn mo rðél· a þir na ccomlann comhþén
ip mé Þep Docaip mac Duib· a ccríochaið poðpa a
Sopchaið

A Finn, mac dān in ðruaðac· po ðan in ceól iolbúaðac
per ip mō aigneð ip ner· ip pepp engnañ ip d'páoiðeæt
Annir in po ráið Conán cain· nár peðain tegmáil enþir
ðin go n-áirime Finn anoir· do þepað geall a nðuþoir 30
Ní tainic d'imarþáið ríaiñ· a þpoður nó a n-eiðiréian
nað þþuiðeð a tteðlac Finn· þep a comlann a nÉirino
Ni þpiæt þear mo laiñe þiam· a þpoður nó a n-eiðiréian
nί mō ðéþur anoir ann· nech dā þeabur pem comlann
ðabair þerð Orðar an áð· oðclor an iomarþáið
ður geall ðrúaðac an þuile þinn· do ðorð tap þearoið
Eipeann

Eirðir þep cpoite in tplaðraið· ap ccloirðin in iomarðaið
ður cpoið plaðpað airðit ann· nað d'þionnðruine no
d'íarann

Annir in do éir· Finn go in ngoil· pe ðlór coiðcinn tplað-
paið

ður þearð map corcaip a ðpuæt· lé tār Orðair don
ðrúaðach

Ro éochtarat in plóg uile· ap ndeprgað d'Fionn Alnuime
 ni paiðe láoc comlainn epúaid· nap éoirg uile re hénuair
 Ro éan mac Cumaill go ngoil· ré deghnac Oirín eólaig
 a Orðair gíð maið do pað· ná beip táp ap in gprúagað
 Po bið na peirge po gað· mac Cumaill epað ap Orðar
 muna ccoirge tú plaið Páil· tuitpir ipin iomarbáid
 Ro páid in gpruagað nár ppeól· a meic Cumaill mie Tréim-
 móip

op cugað tanac a Fínn· íoðlaic mé plán a hEipinn
 Na bí a n-oinon dol tap airr· a gpruagaig an fuile bapp-
 éairr

pod pia-ra íoðlacað glan· uaim a epíe Oipir Gaoíðheal 40
 Dia mbeirtt pír Eipionn uile· cugað gur an énduime
 cuirpet-ra thú uaða plán· go hoipeap Eipeann d'fágbál
 Píop gað ni dap cuirpað opt· a Fínn na n-arm ppaðbapnoct
 maið da ndubpað pite níp rpleð· a meic lliuirne na móip-
 pleð

Ro cuirpeoh ochtar ba maið· leirpion gpruagað ón apðplait
 Mac lughac ip Cáoilci cóip· 7 Cairioll ó Conbóin
 Caol Crodá ba hapð a b'íg· epí meic in Éarða ón airðrig
 an pep oile pa garð gpin· an t-Orðar apð mac Cpoim-
 ginn

Ag po in t-ochtar do éup Fionn· ní éúala d'ream op a ccionn
 lé mór-uimlaet ona éig· a ccuimídeet an gprúagaig 45
 Ro páid gpruagað in glóip níip· ó atú ag iméet a Orðair
 díá ndeet pa Sopéa am díag· pod pia compac ip
 gairbglíaid

Luidim fom armoib go neim· pam éloidim 7 pam pleigh
 díá ccluime me do beit hpoip· go rága mé doct iappaid
 Teid in gpruagað pa pep mór· pa toctar-poin dap mór-plóg
 uaim a loing tap páile poip· a gcúan mór éinne hEoir
 Puapatar an poirionn gan elár· gaoð na ndeghaid do
 p'íopghár

pe peð in paite pin dáib· ag paðail gáibti ip peéráim
 Gabrat calað pa Sopéa· ap ndegoil doib pe dógpa
 ba po epom a p'gír ón muip· an t-oetop áloinn ionmum 50
 Ro p'íappraig Mac loğa lán· Caol Crodá ba bopb a gprám
 éia in típ ip polup daða· adéir ap mac an apðplaða

Andrin ró éan in dpuagac· pe Caol Cróda caébuadach
 ag ro in tSoréa épen éenn· a méic loḡa na mbéimiond
 Mao éuice ro triallair uainn· a epic Éipeann ḡo mórpuaidh
 iméiḡ ad éir micheḡ linn· ḡ ráḡmáoiṣtne a nÉirind
 Tegoib·ri liompa ap ḡrádó Fínn· a maíṣe na láoc lánḡrinn
 buó lib aoiḡnri na Soréa· ḡo himṣeéṣ bar róóḡra
 Tiaḡaid ḡo ppap arin luinḡ· in toéṣar láoc bá mor muir
 po boi in dpuagac pa pēp mór· ag a réirpion ḡo roimór 55
 Adéib caṣair iprin éir· ba bpec álainn daṣ a táoiḡ
 ba hiomda paóiréapdaṣṣ ḡlan· ap a pleapoiḡ^ḡoia pnaómaó
 baṣṣar pa caṣair náṣ tim· teḡlaṣ iolbaṣach aoiḡind
 ḡo lannoib lappaṣ neime· ḡo mbeirṣib rroil ríodaiṣe
 ḡo mbraṣoib rípeḡda rroil· ḡo mbannṣaṣṣ ríḡda roimór
 ḡ míoṣṣ ríṣḡ íep rain· ap a brac ro ḡac ríḡain
 ḡioḡ mor nóú a paḡa ríam· éep ip ṣhuaid hroiṣ ip ríar
 ní éuala ápur map rin· náṣ a coommaiṣ do muinṣir
 Éirḡic in plúaḡ ba caom daṣ· ṣuḡrac umla don ḡpuagac
 po róḡaṣṣar é ḡo uil· eidiṣ óiḡpēp ip inḡhin 60
 Map ránḡaṣṣar in pēp mór· eidiṣ bannṣaṣṣ ḡ plóḡh
 do paḡ ḡac aoiṣpēp ḡo ppap· róḡ ḡac aoiṣpēp don
 ḡpuagac
 Inniṣ a ḡpuagaiḡ an áḡ· lep coṣnaḡ ḡac iomarpbaíḡ
 éia híad in beḡán buíṣne· do paḡuir éum na bpuíḡn
 Aḡ mac Cumail ip beḡḡ bpeac· naṣ ṣuḡ épa nó eieac
 bíḡ in t-ochṣar ip maiṣ pēiḡm· ip pēṣṣ ḡacaṣ na ḡnáṣ-
 pēin
 Ro éan Mac Luḡhaṣ ḡo paṣ· ḡo ḡarṣa ríṣin nḡpuagach
 ṣabair a pīor dúin a pīṣ· éia an dúnaḡ· cona muinṣir
 Aḡ po dáoiḡ ainm na bpuíṣne· ap ḡrádó Fínn Óúin Moḡairne
 ap í po Caṣair an Óir· a muinṣir mīc mīc Ṣréimhóir 65
 Suíḡir in dpuagac ḡo nḡoil· pa plúaḡ uile pa mbpuíḡn
 ip do ppeṣṣoib na ḡoiṣe· muinṣir Fínn na hAlmaíne
 Da ééḡ pe ḡairḡeac ḡan loṣṣ· do bí aḡ ppeapṣoib na lonḡpore
 ḡ coṣn ḡo mbeileiṣḡ d'ór· aḡ ḡac· ṣréimṣeap pan ccomól
 In ṣan ba líomhāṣ do ḡen· an ṣpomplúaḡ pdoiḡḡ pleḡach
 eirḡir pēp pa bpuíḡn bláiṣ· doḡní pé cáṣ iomarpbaíḡ
 Ro éan d'pocal apḡ annrin· na pēpaḡ iprin mbpuíḡn
 an ppaṣabair a ploḡ ḡrinn· commaiṣ in dúin po i nÉirinn

- Iy briaetop ðaŋ a ġruaġaiġ· ap mac Cpiomētunn apðuallaiġ
 ġurab fepp Fionn úair do lá· nó riðri ġurin mbúanbpaē 70
 Ġach a ppaicim a nlnip Fái· ġið mór leið a n-iomarbáið
 fepp miri iná sab uile· ap in ġruaġaē folc-buiðe
 Fepp a pful do ġról um ēiġ· ġ do ēopnaið coimēengoi
 iy do ēúaēoið eġoir óir· nó maiēer mic mīc Ċrénmóir
 Eirġir Cairioll ba ġeal enep· rniy bó haiē leiṛ in coimer
 po ġlac colġ ġo pppáoē neiime· ġo nðá ēpaoiriġ tteinnetiġe
 Eirġir Mac Luġaē lán-mēp· ġ epí meic in Ċepða
 Caol Cpoða ba calma ġrinn· ġ Orġar mac Cpoimēinn
 Dúchēpaiṛ Cáoilei ba ġlan ġnaoi· feṛ póġlan ba corġpaē
 ġaoi
 feṛ póġlan ba caom um pleið· ba talēair é ba heiniġ 75
 beiriṛ in ġruaġaē ġo mbúaið· ceim cupað ġo calma epúaið
 a ġeepaġoið mic mīc Finn· ða ēorġ a laēair ēoimlann
 Ceim na ðáiṛ ba epúaið in ceim· beiriṛ mac Dáire ainnpém
 ba haðbar cláiðēte cpoiðe· poġar a nopð úplaiġe
 Ro boi Cáoilei iy Cairioll cain· aġ epénleðpað pa mbuiðim
 iy mac Cpiomētunn ba ġarb nepc· aġ ġoin na ploġ an
 éinpeaēc
 Cáol cpoða ba harð a ġnaoi· epí meic in Cēpða ġo n-áoib
 peiðm ba epúaiðe aðéúala ann· ða tēpian in tēlóiġ na
 ceomlann
 Cáoga láoē ba tēn in tóir· po mapð Cairioll ó Conbpróin
 tōpēair lé cloinn in Cēpða· epí cáoga feṛ pīopēalma 80
 Deirēneamōp cáoga láoē bopb· do ēep Caol Cpoða pe a
 ēolġ
 aġ rin in t-áireim náṛ laġ· batēar cpechtaē ón ēoimpac
 A lann ġarða lán do neim· a láim leaṛair in ġrúaġaiġ
 clannaib í ġup ðepġ a cpoiṛ· a ġenepoið na láoē polair
 baoi ap mac Dáire ġo nġráim· caoga cpeēc ón iomarbáið
 po ēopainpet búaða a lann· enep a ēupað pa comlann
 Téið clann in Ċepða náṛ ēim· mac Cpoimēinn ġ Cairioll
 Caolēi iy Cáol Cpoða in áiġ· tmeioll Mic Luġaē lanbláiē
 Togaiḃpet Mac Luġhaē leo· na pīṛ ba duðac ón ġleó
 tugaðar é a luinġ tap lep· d'aimðeóin in ēuire ðaoimḃep 85
 Puarabaṛ ġúapaēc iy ġáð· aġ ġlúapaēc anoir tap pái
 ní feṛtar cpoðaēc na ppeṛ· ġo poiē ðeóiġ na naimpet

ba líonmáir bprameóin gan bprón· óna ttegmáil rírim ríóğ
 7 fairpge corera ó a fpuil· ó fpeirg an oétair éétaiğ
 Tánğador gér decair doib· a n-éirinn d'aimdeoin in tirlóğ
 ba horpdeir a n-eaétra anoir· go cúan ceart beinne
 hédair

Tainic Caoilci go hAlmóin· ba maí leinn gan a anmóin
 fupríg in peirpar go raé· a gcoimideét Mic Luğach
 A fpuarabar d'ağ go neim· ar n-óol a n-éirinn íobraiğ
 aó feo Caoilce rin uile· da péin ip d'Fionn Almúine 90
 Ğairio íep rin do bí rinn· ip Cáoilci ar tteét éugainn
 go tteaét Mic Luğhaé na gclep· pa peirpar láoé go
 ccoimmet

Teguib banntraét go mbuile· ip áor óğbaí Almúine
 ag caóineaó Meic Luğhaé luinn· iomó láoch dubaé aguinn
 bliáðain pem éuimne ip pem fíorpar· cneó Ğáoini ga leiğep
 a ceionn na bliáðna ba plan· do paó in Fien pa luğáir
 Smúainip Orğar in pep ríal· naé tpuğ tpoiğ ó éorğar ríam
 d'iappaíó épeiri pa tír poir· in mac rin Oirín éuétaiğ
 Fúair mo éopra ip ceo Finn· pa óol poir gér doilíg linn
 gep mór a plúag ní puğ leir· aét maó tprí nonboir éairpeir 95

Áinn ni tprí nonbar ba glic· atpetra óuit a Paatraic
 ge atú pa éuirpe da n-éir· ipam eolaé ina ffairnéir
 A háon ar tír mo mác buéim· a óó Mac Luğhaé go cceill
 Caoince 7 Dáipe mac Finn· ceépar míleó ba lánğpinn
 Ráígne mac Finn apó a gal· tprí meic in Cepóa ceépor
 Caoilci bá monop a ríé· ag rin nonbor a éleiríg
 Ğiagaid tpríep değláoé dom éloinn· lolaé ip Oirín ba Ğpinn
 a ccoimidecht Orğair tar rál· maí a ccorğar pa ccomóal
 Teio Conán onn mac in leié· ba lonn a ttegmáil a ccleié
 pa peirpar mac ba tpen tpep· pa calma íaó pé a ccoim- 100
 met

Ag rin amáin na hoét pír óéag· ba lór a mipe pa méo
 ip píce gan earbaíó inn· eoóbaí mac Finn ip Cairill·
 Téio mac bpearpail náir tpeieğ Ğlonn· ba tpen peppom pe a
 ccómlann

ip Ó Duibne pa donn folc· Finn mac Dubáin gan áonlocht
 leğán lúaimnech gan doilge· láoé po éanaó pírpuigle
 A Paatraic ba tpen a nepc· in ceppamhaó láoé píceó

Teò epier oile ba garb gleòd· do cloinn Ronáin na poicéol
Domnall mac Cáoilte in plait apd· Colla ip Labraid
laimderg

Uáob pé porc go pocair peóil· long Orðar ba haibread
epéoir

innce ciaðad poir le pén· na epí nonboir ba láintren 105
Rangadap Alba na plóð· in poirionn mep ba garb ðlór
d'iappaib éioa 7 éána· ap pon peimhe 7 piécána

Teðad pír Alban go ppráod· caða menmnaða mórpláod
do éom na ccupað ba mep· ba hiomða diorma deiðfer

Tið Orðar pa beðán plúaid· lep cornað mop ttegmáil
ccrúaid

ðer iomða epíat na aðaid· tuð cað dona hAlbanchaid
Ro bripedap Dún Monað· po maibmibep Albanaid

torcair pí Alban na ðepeð· lé hOrðar peppða fuileað
Að pin cað Dún Monaid móir· inap tuitpet iolap plóid

meipce a nepcpa tðárg íar poir· a ppuair báp iprin iorðail 110

Pír Alban ðer mór a ndáil· a ccalmaðcp pa nepcgaðáil
po épibpet dOrðar íep pin· le með corðoir a éloiríin

Noða paibe ap talhain tið· a nepc ðláid a ðcpuar cloidim
taoipeð epí nonðap ap pep· nað cpug ciopa éana dOrðar

Roinn an óir pan ionnmáir péin· a cpúapurðal oppa buðéin
pó ðað a ngeill le a loinn· 7 lé epéine a éomlann

Deið longa píced go mbúaid· tuð leip a hAlbain acúaid

ciaðait a lonnainn na píod· ba mór in poirionn eipioð

ba cpap lion caða ap a ccionn· a lunnðain na n-oirpeap
ppionn

a mboí pe gleòd pa típ hpoir· do boí pa dún pé a naðaid 115
bripðep Lúndain na múr ndeapð· leiprin ppoirinn ba mór
peapð

claoidcp le hOrðar go dían· pír Saxan uile ap én-pían
ðeallcp Saxan pé a linn· d'Orðar ap pon a éomlann
beit po éiop ó pin amað· ðup in laite ndeiðenach

Puair epioða long go ppoirinn· leip cona lón ó lunnainn

a líon ap lionnmáir na ppeað· epí píet long pe ðairðeað

Teò a ccenð aipðir pa búan· a epic Saxan na mórplúað

a ccúan ðlan Reimior na píod· don Ppaigne ba haððap
eipioð

Tiomaipgite Fpanzgaig̃ go mbáid̃· ba lán toil leó dul na ndáil
 ba tere piḡ no ppionnra poip· naéar épuinnig̃ na n-aḡaid̃ 120
 Úan reét long̃ ḡan réna· óó ḡaéa blíad̃na réḡda
 mor in ciop̃ ón lnnía finn· po boí d'Orḡar ḡo hEipinn
 'Do éóbar pa Sopéa raoí· foipionn tuḡ toipri in ḡaé tír
 doipe ronnba períac̃ pleg̃· meipḡe anḡairḡið nír b' ipreal
 Ip é líon po bádop and̃· muinncip Orḡair na n-ór-lann
 ceípe caḡa líon a plúaiḡ· ba maié peim ḡ ró-uail
 Tiḡ plúaiḡ ón Sopéa ba ḡarb̃· pír ḡrainée doipḡa a ndéalb̃
 oét ḡacaḡa déaḡ ba mór neip̃· doib̃ aḡ in ccúan pé
 bpaóíḡeaét

Ro éuip̃et teinnti ip caip̃ḡe· pan loimḡiur ap in ppaip̃ḡe
 ip céó pneéta lán do neim̃· do épaot̃hað neip̃t in éóblaiḡ 125
 Ip hé líon topehair annpín· lé plóḡ na Sopéa a éleip̃ig̃
 luét ceípe long̃ ba mór neip̃· po báit̃heað íeð anaóíneét
 Tiḡið in coblaé tap lep̃· ip̃pín t̃paét d'aim̃deóim na p̃ep̃
 ba mór a neip̃t in ḡaé tír· po éuip̃et caé ḡo hainmín
 Tucpat pír Sopéa caé dían· don foip̃inn pín ba t̃pén t̃piall
 po deḡḡpat linñti ḡo ḡpob̃· ó éinñtiḡ éolḡ ip élogaḡ
 Coiḡ laiḡe deḡ bopb in p̃ían· ḡan neé do dól poip̃ nó ríap
 acht aḡ tuarḡain éopp ip éenñ· ploig̃ na Sopéa pan
 foip̃enn

F̃peḡair in ḡruaḡaé nár inín· coim̃pac Orḡair iñic Oip̃ín
 ḡlúair̃p Orḡar an áḡa· ḡo ḡruaḡaé na t̃eḡm̃ála 130

Re hOrḡar búad̃aé na neé· ip̃peð ró éan in ḡruaḡaé
 benp̃aḡ do cenn d̃iot anoir· éuḡainn ḡið tenn do épialluip̃
 Ro p̃peḡair Orḡar ḡo ḡpinñ· do éopḡ in ḡruaḡaiḡ nár éim̃
 ḡo tenn ip ḡo díḡḡir dían· ḡo p̃eḡaé p̃riét̃ir p̃írd̃ían
 'Da beim̃ ó Orḡar ḡo paé· p̃o ḡaé aoiñbéim̃ don ḡruaḡaé
 ḡé do búail̃eað nír deḡ air· aét cáopa deḡa t̃eineað
 'Aub̃air̃t Cairill nár éim̃· in t̃-aíḡep̃c bá po-m̃aié pinn
 ben p̃éin a Orḡair ḡo mb̃laid̃· a lann ap laim̃ in ḡruaḡaiḡ
 Ro ḡaḡ Orḡar meip̃ nár éim̃· in t̃-aíḡep̃c p̃uair̃ ó Cairill
 do ben a apm̃ núad̃ neime· don ḡruaḡaé p̃inn p̃ol̃ḡbuiḡe 135
 'Od̃úala Orḡar nár éim̃· ḡoḡa a náim̃aḡ na éim̃éill
 t̃eḡḡair ḡo ḡpob̃ cenn an pír· do béim̃ cupata cloiðim̃
 Tuic̃ip̃ ḡruaḡaé in neip̃t iñip̃· do éomp̃ac aoiñp̃ir Orḡair
 pan p̃ep̃ mór ba ḡrúam̃ba dealb̃· lena éolḡ úaét̃mar aḡḡarb̃

Ro boí Orđar ppippin tpoib· a ndiaig corđar in cōmpaic
 ɣniom d̄peɣain ba epúaið in dái· aɣ leðpað cenn dá
 epúað-láinn

Ro m̄apb Ráighe deɣm̄ac Finn· pí na Sop̄ca pa n-óiplinn
 mac in p̄iɣ ba calma ɣoil· po ɣonað do laim Orđar
 Pa cōip̄pi ó laim in laoié luinn· do boí in tSop̄ca pluag-
 álaimn

ap dié daoíne a c̄leiriɣ c̄ain· ó iomapbáið in ḡruaɣaiɣ 140
 Puair pé ap eigiñ annpin· b̄ráiɣbe ɣ c̄eíll dá muín̄tir
 paɣbaib in Sop̄ca nár laɣ· po cōip̄pi ap beɣán capað
 Tuɣrat ár ap a p̄laɛaið· po ɣabrat a mór̄c̄aɛ̄p̄oiɣ
 claoiðit a p̄ioɣa ɣo lúac̄· ɣ diɛiɣib a mór̄pluaɣ
 Mill̄ter na P̄ranḡc̄aiɣ ɣo mbúaið· le sup̄ur Orđar bathúaið
 do c̄úaðap po p̄ioð an p̄ir· ɣ po c̄ior a c̄loib̄mh
 Puair a mb̄ráiɣdi pa c̄cána· n̄ir b̄í an obair eóána
 do c̄uir a c̄corđar uile· Orđar peð na hiop̄ɣaile

Rogaɣrat t̄reip̄pi ap ɣac̄ t̄ir· coblaé Orđar ba haimm̄in
 ɣur in mb̄ráé b̄iaið ɣo ndoilɣi· ap map̄brat ɣan d̄ic̄uim̄ne 145
 Tiaɣaið apin P̄ranḡe ierpin· a ndiaig a ndep̄rat d̄'iorɣail
 n̄ir p̄an̄rat ɣér epúaið an dái· ɣo panɣaðap pan Ep̄páinn
 Tiɣib Spáinn̄iɣ puair b̄p̄oið· na t̄c̄ain̄tib d̄p̄aiɣin cōmpaic
 ba hiom̄da t̄p̄iac̄ ba maié láim· aɣ tennað pa com̄dál

Ro puið̄iɣret ep̄o caɛa· um Orđar m̄ac na plaɛa
 p̄eol̄tar pé ep̄aoiɣiɣ don p̄ir· p̄p̄oib̄m̄eip̄e p̄áoɛ̄pac̄ p̄iriɣ
 Tuɣrat copann t̄p̄én ɣo neim̄· an p̄oip̄ionn ip̄ na Spáinn̄iɣ
 ba lionm̄ap linn̄te na p̄p̄uil· d̄ia p̄aiðe mill̄ti ón iom̄ɣuin
 Cáoɣa láoc̄ p̄ol̄t̄cap ní p̄ó· do c̄uit lé hOrđar pa ɣleó
 t̄p̄ien a t̄cop̄c̄air lena ɣoil· ɣo lá in b̄paɛa ní cum̄ain 150

Tugað óð na laim ɣo cept· moip̄c̄ior Spain̄neé anein̄p̄eé̄c̄
 ɣeill ɣ c̄ior̄c̄ain̄ ier̄p̄oin· ip̄ ɣan doɣpa ina aɣoið
 On Spáinn̄ ɣupan Almainn m̄óir· do t̄ap̄ac̄ c̄ior̄a d̄ia p̄lóḡ
 coblaé b̄p̄ioɣm̄ap na ban̄ba· loinḡiur laib̄ir lán̄c̄alma
 Tegað pan Almain̄ne ɣo ɣp̄oð· conɣáir c̄upað t̄p̄é p̄op̄mað
 d̄ia c̄cōim̄eáð ap beit̄ ap b̄p̄ón· ba haīt̄peac̄ leó a t̄c̄inól
 Teib̄ Orđar in c̄uil̄ɣ b̄úað̄aiɣ· ɣep̄ cuir op̄na d̄ia p̄luaḡhaið
 tuɣ ɣleóð d̄ia maītib ɣo mb̄laið· pob lén caɛa da t̄p̄iaɛ̄haið
 ḡlúaīp̄id Almain̄niɣ na dái· ɣo p̄p̄eip̄ɣ ɣ ɣo p̄op̄ɣp̄áin
 caé ɣ p̄iðe ɣo tenn· boí na aɣoið pa c̄om̄lanð 155

Ro cláiribh a ploḡ uile· le hOrḡar na huplaidhe
 pí in dá Almoín ḡo ngoil· por mapb a ccomlann éinþir
 Ór in dá Almann pa peóid· ró dáileb ḡo ḡan áonmóid
 ip eior cinneti ó pin amad· ḡ comur a ccaḡrae
 Ní paibe ón Almannne ḡo méite· no ḡo rángatḡar in ḡréig
 tír nár cōḡrat a ccána· ionnmur ḡ eóála
 Tíagoid pa ḡréig ḡér éían· fuaratḡar inneti mór pían
 baó mopa decra na pper· mór a n-eḡtra pé a n-aíreñ
 Can a n-eḡtra a Oirín ḡrinn· ḡo dech dot mac ḡo hÉirinn
 ip rómaiḡ binner do beóil· ḡ ip milip a þenóir 160
 ḡe riúblae búan pé a háireñ· a n-eḡtra mep mōḡáibḡeae
 ní ḡuireab-pa ði ḡiḡ eóh· ḡo cup epiḡe ap a deipeḡ
 Cpuinnigib diorma ḡreḡae· ba líonmāp íab ba cébae
 ba hiomḡa meirḡi nḡathae· rról deirce op a n-apḡ-
 mathaib
 Cuirḡer meirḡe Orḡar áin· pe epaoírig þeóltā ráopbláie
 teid na épiáill ḡairḡib ḡo ngoil· peap ba fuileḡtae
 iorḡoil
 Teid Orḡar pa þloig ḡo mbloib· a ccoinne a céile ip ḡreḡaig
 nír cōimpeae a éléirig ḡrinn· a mbaí coirpḡeae ón þoirinn
 Dioḡpaicib caḡa neime· díā pen-apmaib teinnḡiḡe
 batḡar na ḡronḡa nár pḡann· aḡ túarḡain cenn ip caḡ-
 bapp 165
 Ro éuit le hOrḡar an áig· aipḡrḡi ḡréaḡ irpin tegmáil
 plúaḡ in píog ó pin amad· po díḡiḡret in coblae
 Seḡt píogā deaḡ na ḡreigē· tuḡ po aipḡcior ap eigin
 puḡ búaiḡ ip corḡar ḡo tḡen· an cupoiḡ Orḡar aipmḡer
 Ap cinnēad doib ap píḡ ḡréḡ· tíagaid pan lnnía por peo
 ba hí pin in tír pluagae· éuirḡeae aloinn iolbúadāe
 Tis pí na hlnnía na dáil· epí piḡit caḡ ḡo mōrbáiḡ
 poabaḡ docair cíorr a þir· do tabairḡ arpin tír pin
 Tis Orḡar pan þoirionn lonn· na ccoinne ḡ na ccomlann
 ba poiḡlpi naib neóill neime· teinnḡeae a n-opḡ uplaidhe 170
 Ní riadḡ pḡr innirḡe rḡél· ḡer no ḡhuaiḡ don teglae tḡén
 nae bíad Orḡor na tḡerḡ mborḡ· díā leopaḡ léna épiáiḡ-
 eolḡ
 Ro mapb Orḡor nár ép nee· pí na hlnnía pa n-oipḡeḡ
 ḡabair pḡḡ ap peḡ na plúaḡ· Orḡor aieḡae armpúaḡ

Ro d'ail Orđar ba đlan đlór· peđio na talman pin dia đlóg
 tuđ t'apurtal ba đac neč· do čuio óir na nlnnideac
 Tiađaid pan l'beipn inóir· ba linnar láidir a plóđ
 pa búan pa bpiđmar a nep· a ccuinačta a ngeinncligēet
 Tionólit plaičt na pēer· do čatughač pē a đlóđgeač
 d'Orđar po čoirgeč đac goil· ba mana corđar cloiđin 175
 Tiađoid po čēile 'rniur čim· an čoirinn ipin l'pripn
 po clar po apđoiđ na ppiō· p'úaim a n-arn ap a n-ēideac
 Marbčar le hOrđar an áiđ· láoč đac corđor do čonginail
 pí na h'rbipne pđel mór· ip mīle láoč dīa morp'lođ
 Níor đab Orđar d'ipđir dīan· đan čior l'rbipne ap aonpīan
 p'úair a đcana ó pin amač· 'rdo đab tpeiri a cačpač
 Ŗa čac dēađ ba bopb na pīr· badop pa n'ēdail láninip
 ađ cornam a tēipe čoir· a n-oirēill Orđair arnđloin
 Mar do čuir a tēir po a pmač· ģ a pí a n-aimeap
 puđ leir tar p'al ór ip cuipn· appin ēadail maič mor-
 guipm 180
 Le colđ Orđair po t'páoč tpein· marbčar pí ēdail ainnpēin
 ba čēad mac piđ menmnač mór· po čuit don pēin pe a
 t'pomp'lođ
 Tiađaid đo heđnac tar muir· in čoirionn leidmeac láidir
 níor pđuipret don peim ba tenn· đo epīč láoč-iomđa
 Ločlann
 Ločlannoisđ a đar don čúan· laočpač meap cona' mapeplúađ
 ap cionn na čoirne ba maič· pa hiomđa tuir ip apđplaič
 đep aibpēč d'óib đep linnar· đar leč pēin đo ccač-iopđail
 p'ó đab paxin báiř đac pēp· ap eđla a mbáiř ó Orđor
 đairbēpēp don čoirinn ba lonn· tuđpat plóđ linnar
 Ločlann
 ba hē pin in cioč neime· ór iomđa cáopa tēinncligē 185
 ba linnar bađb ađ pđpēdaiđ· dīep pađbač pa tpeinōecap
 ip b'paineóin pubaiđ a pīr· ó laim ačepaiđ Orđair
 Ro čuit pí Ločlann đep bēo· dēiđpēp počpač ba maič méab
 pa d'a mac ba tpeiri goil· do laim ačepaiđ Orđair
 Ŗo marbač plaičt na tpeač· đep apd uallač a n-aigneč
 tpen Ločlann ó pin amač· đur pad Orđar dia čoblač
 đpīrīd cačoir na bēipbē· đēr cačopđa a coimeipđe
 a đeill a tpeiri a nep· a đcomđar t'pialloio imēēet

Cpuinnuigir ór na caépaé· a peóib cona mor-ceépa
 roba corḡar ríḡ nár fpann· a tcurur a cepríc loélann 190
 Do éúabor ina longaiḡ· luét bpirḡe gaé crúaðcorḡair
 ḡluairir in fer ba harḡ gal· ḡo dúnad aipḡriḡ breatan
 Fir breatan na ndáil annrin· tpeóin fa decair a n-iorḡoil
 ir ba hiomḡa iorḡal ann· ḡeppat líonmḡar fa comlann
 Ro éuit le neapḡḡoil Orḡair· rí breatan an crúaðcorḡair
 deic céo pe ḡairḡeḡ nar min· do éuit le a lann rḡa
 moploinn
 Níor fáḡoib ré in tír íoir· aét aḡ cup éata ir corḡair
 nó ḡur éráoé le neapḡ a lann· fir breatan uile a
 ccomlann
 Ro éuir caépaéoib in tíre· tpe lappaéoib ainmíne
 ḡan múr nar loirḡ ir nar cpeé· ḡan ríóḡ nar éoirḡ
 a tpeḡlaé 195
 batḡar fir breatan ḡer éenn· ó nept Orḡair na mbeimeann
 por fáḡoib in rí fa ríúaiḡ· fo ðic ḡ ðiomḡuaiḡ
 Triallóib in íoirionn ba ḡrinn· a ḡepríc oirer-mín Eirinn
 ro ḡabrat foruir ir tpeóir· a ndún bapraiḡ mic Úmḡir
 beirir ced dia raiḡe annrin· dol ḡo a ndedáil día muinḡir
 'r teét éuige arír tar muir· fa mbeicé aḡaí na foéair
 Tíḡoib na dáil ḡo a loing· Fíana mepa mic Cumáil
 ba tenn ba tairpḡeaé a ríóḡ· elanna tairpḡeaé Tpenmḡir
 Luíḡim pam deḡbreéir éuit· ḡe éáirnic laḡar mo éuirp
 ḡo tḡuḡ Orḡar nept gaé puinn· leir cona ḡcorḡar éuḡuinn 200
 Noéa raiḡe do éloinn Fínn· am pḡḡmuir féin a Éáilḡinn
 aoín pḡob úairle na fir· nar ḡab éúapurḡal Orḡair
 líon in tḡríóḡ ro boi aḡ Orḡor· ba mor búaiḡ ḡ corḡor
 a pḡḡmuir ḡillaḡ ir ban· naoi mile láoé ba lán-mep
 Tḡḡlaé catarrḡa mo meic· ḡer líonmḡar ḡeaḡa ir comḡaie
 pḡer é féin no íad uile· a n-úair áḡa ir iorḡoile
 ba peinnḡear a tḡúr gaé tḡéin· ran ainḡir a tḡarraíḡ féin
 a ḡairḡeḡ a nept a ḡnaoí· ba menmḡaé tḡer an tḡen-
 laoíé
 Aḡ rin tcurur Orḡair roir· ir cuib do éríar a éloirḡm
 ar éuit le a lann ir lé a loinn· ḡo ló in bḡaḡa ní labḡoim 205
 Gaé tír ḡar tairḡil ré roir· do éríochaiḡ úairle in domḡan
 éíor dia eḡla ḡan iarpḡoib· cuige úaiḡ gaé áon bliadóin

Toibidir Orðar mo éapa· déir éairðil ðac mórinnapa
 éior ar ðac coigeð pé a linn· pur fúair ar tteét a nEirinn
 Ní bíaið éoiðei a ndíaið Orðair· láoð ðo méio ðerúaððorðair
 nó pan aimpir ina poib· fer a éomlann a ðcaéoið
 Creið ferða a Oirpín ðo nðoil· a þir ba borð a n-iorðoil
 tuc haire do Rí na ndúl· déna creiðeín ðan mupún
 Cuína mo múinnitipe 7 Finn· po ðub mo éroiðe a Éailginn
 ó do éoið in ðream nár lag· mé ferða ar beðán capað 210
 Ní mairionn Orðar ðo mbloið· ðer mór a éorðor fíaðhaið
 nó Fionn pí na fFían fpuileac· nó in Éorr Éorluac
 ééaðgúineac
 Ní mair Cáoilte ba ðáoé ciall· fear fearðac puileac fipfíal
 nó Mac luðac an ðlan ðrinn· láoð pana dubað m'innitinn
 Meiri déir áir na Féine· a mbpué tpaé ip iepmíeipðe
 ðan bponnað ðan denam creac· ðan ðáir na n-ollam
 buiðeé
 ðan ol día dénam um éið· ðan ór día óáil ar éliapairb
 am penóir érábaið a ceill· ðan þeiðm ðan damhaið aðoinn
 A meic Finn nap éap duine· um ór nó um finnbpuine
 poð pia teð neime naé lag· pað éroiðe ip poð óáonaé 215
 Na dénpa cuína a þir· a meic Finn ðo með tteðlaið
 paðmaóíone ðo fíor uile· a meic fíoið na hAlmúine
 Ole liom a Paupaic na mionn· do ðní érábað ðo ndícioll
 beiz béo déir Orðair anoir· po éorain ðac ar éanair
 Ní þeðoin buð ðerða aét þró· ó do éðoar mic Tréinnmóir
 tairnic mo búaið ip mo ðreac· mo nept mo fluaið mo
 éeglaé
 Mo bennaéttra ðuit a þir· do éionn do éeoil in pað rin
 ðo fpaðor ó Rí na ndúl· do leigen liom na píðdún
 ðo tðair tðócaire ðac neé· 7 aétpiðe éuimneach
 meabpeócup ar canað linn· do éompað Oirpín mic Finn 220
 A Éailginn lép binn mo ðlóir· a þir día peimntear paóirééól
 día mbeiz mo ðairðeac ar bun· do beéa a tpeir éalman
 Déna érábað 7 ciall· mór nðáibé po fuilngir píam
 ðac plegh díar éeilgip uile· a loðað ó Mlac mór Muire
 ba pepp liom orðán na fFían· ip poðar pealða air ðac
 plíab
 7 rðal Cáoilte ba binn· nó neim ip t'páoiici a Éailginn

ʒab epeiden̄ a Oirín féil· a fíir ba díoepra um éleir
 ir dena aiepiʒe ngloin· ap ron huplaiʒe a ʒeathaiḃ
 Día maieḃ Mac Luʒaé lúac̄ ʒ Caoilci cloideimprúac̄
 ní beidiir aʒac a ʒeill· ap do teʒure a Táilʒinn 225
 O naé maipionn oʒianaiḃ Fáiil· ac̄e cú amáin ʒo mórʒpráin
 a Oirín ro píap ʒac̄ neac̄· epeib ʒo háobḃa Día dúileac̄
 Sírim ap apḃriʒ niim̄· fuil pan éac̄paiʒ aingliḃe
 ó éairnic mo búaiḃ ʒo neim̄· ʒan mo ḃearmad pan mor-
 pleiḃ

Fleaḃ.

Aʒ rin duic a éaircín Samairle· ʒ ní febuim niopa mḃ do
 rʒriobac̄· anuairri ó buaiḃreac̄ in épeḃa.

XXIV.

La ro bámor ap Slíab Truim· Fíana Pinn ba lán do ʒoil
 dob iomḃa deʒlaoc̄ ir cú· ann dobaḃ maie lúe ap moig̃
 Ní paiḃe láoc̄ ḃib ʒan rʒieḃ· ap in plíab ʒ ba éoin
 rʒan cupla ʒaḃor ba ʒrim̄· a teimeioill Pinn ba harḃ
 ʒoil
 Ro ppeḃac̄ pinn ap ʒac̄ nʒlenn· ba tenn ap teiḃm a ceionn
 énoc
 pinn ʒac̄a deiiri ap ʒac̄ ffeán· ap tepeiiri fa lán ʒan loeḃ
 Dúirʒcepr linn op bappaiḃ benn· píac̄ac̄ na nʒlenn ir a teuipe
 ap ʒac̄ táob̄ ḃinn irin leiʒ· ba hiomḃa éile ʒ bpuic
 ba líónm̄ap laoiḃe ʒ coin· aʒ éirʒe ap in moiʒ ʒo lúac̄
 do denoim̄ pealʒa ap ʒac̄ nʒlinn· ro eiriʒ Fionn flaiḃ na
 teúac̄ 5
 Da éoin a láim̄ ʒac̄a fíir· báir eiriʒ annrin don Féin
 aʒam féin aca a fíor· ʒé ac̄ú aniuḃ ʒan éeill
 Abér ʒan depmad ʒan on· cuiḃ d'anmíannaiḃ con na plúac̄
 níir leiʒeḃ cú ann día heill· náir b'áiḃnoḃ dam fein a búac̄
 Do leiʒ Ó baóirʒne bpan dían· ʒ Sʒeólanʒ ba éían piḃ
 Leiʒir Oirín búac̄ac̄ mór· Ablaé óʒ dia nḃeir rin
 Oḃ connairpe mac bpepail fíair· coin in píʒ aʒ dol pé tenn
 pur leiʒ a ḃi éoin ba ʒapʒ· Ueḃe Arḃ ʒ in Peḃb feng

Ro leig Orðar meþ nár ðim· Mac in Truim vía plabpað
óip

leigip Caol Cróða go cclú· leim ap lút in cú cróin 10
Do leig Þaroið na n-arm nglan· Þerán ip Þoðar ip Maoín
do leig Ó Duibne go ðer· Éachtað na gelep 7 Ðaoíð
leigip Mac Smóil go ngoil ngrinn· Aiprðip 7 Rinn an áig
po leig Ó Conþróin go gcrpuð· Coppðuð na ndiaig 7 Máig
Do leig Conán na ngniom ngrpuð· Rið Rod 7 Rið pe harð
leigip Páolán capa éon· Cappagaðan 7 Ðot ðerð
Do leig mac Eðoine iappin· Capluað cam ip Puðlam gðap
do leig mac Mórna ba grinn· Arann 7 Arð na régh
Do leig Þerðommon mac Finn· Cíapðuill do éinn ap gað com
do leig Mac Reice go pún· Sgað Úr 7 Lút na Lon 15
Do leig Caoíðti Énþúað go mbúað· 7 Cuillrgeað ba crúað
tpeap

do leig Ðáigpe þer na nduan· Sineað Súam 7 Lút ðer
Do leig Cairioll in láoð mór· Ðuillionn 7 Ðúaip ip Ðal
do leig mac Ðubáin þer píað· ina víaig Rían 7 Ðar
leigip Ðáip ðearð mac Finn· Arð na Sealga 7 Loinn éruað
do leig Mac Luðað ba meþ· Cuipðech geal 7 Léþ-búað
leigip Aoð þeg ba þer ppar· Mapbað na ccað 7 Táom
do leig Conán mac in leið· leigean ða héill 7 Láom
leigðeap Sgaunneþ 7 Ðáip gaþð· ða éom lolair aipð mne
Smóil

Orðar mac Cpoimðinn nár ðoipð· do leig Soipð 7 Nóin 20
Do leig Þerður Fíle glan· gan ðearpmað Sðiein 7 Þaoíð
Colla mac Caoíðti þer píað· do leig ré Rían 7 Laoíð
Do leig Ðáip mac Ronai[n]· Ðiþearð ip Ðoðþán þa vían
do leigðð uainn gan táip· moþéonairt áille na pþían
Do leigret clann in Éearða· a econairt þealga gan þrón
Cop 7 Þerð ip Ðriðleann· Coppðenn ip Rið Čeann ip
Treóip

Do leig Cnú Ðeipeóil éeólað· Ainðeóin ip Eolað þa þeim
Úað na þealð nár þeg lámoið· do leig Sðreav Ðáðaið ip
Néim

Cpionðann na mbéimeann ip Conn· ða mac bóí ag Ðoll an
áig

do leigret Ðoðar ip Ðopp· do leigreat Cpom 7 Ðáip 25

Do leig teglað na plaða· go heðlað gan taða a ccoim
na ndeghaið do b'rifð na realga· batzar na leprga lán
v'puil

Líonmar coim ag rið ap fíað· nap taimóill pa pliað baðer
batzar na caða ap a lorð· d'ia ppeðiom ba bopb a tper
ba hiomða guð fíaða ip tuipe· ap in pliað ðap ðuit don tpeilg
ó ðorðar láoc 7 con· ba hiomða puil ap in leirg

Níor b'áiðble lem gáir ðaða· ger mór gcað a pað[ap] piam
ap ndol don ðonairt po éáinrið· no gáirði con 7 fíað

Ní ðecharð fíað poir nó p'ar· no torc pa pliað d'ia paib beð 30
ðioð pin uile naðar marb· on conairt mair ba garb gleð

Ro marbþam piðe céað fíað· pa pliað 7 ðeicð gcað torc
ap cconairt ap mēð a ppearð· do þáðgbatzar ðearð gað
gorc

Níor háirneað eillti no bpuic· inaið miollta ðier ðuit pa
léirg

gin gup háirneað íeb ag Pionn· mor ðap liom in ðuib
ðap réilg

Goin realg ip mó ðap marbað· a gpurich ðanða in gað tpa
7 ip pper bai pem linn· an tpealga do pinne Finn in lá
Roinntear in tpeilg ré Goll mer· níor þagaib per ðioð
gan díol

nir ðearmað ðuine don þéin· aðt é þéin ip meiri díoð

Do ðanur pe Goll nár ðim· ip pob aiðpeað linn a páð 35
an pala pa ðeapa a Guill· mo ðearmað þan poinn tap éað

Níor cubaið pe neð pa pþéin· m'imðeargað-pa þéin tap éað
ip tprúag nað ppuilim að gar· no go pþionnainn neart
do lán

Þia ppegra glacumri colcc· tagra bopb ó do boi ag Goll
in láoc ba mó ciall ip cáil· do éúaður na ðáil go lonn

Ro éogaið Pionn Mac in Luin· ða pleig go neim ip pðiað áig
tið go clirpi tperan plúað· gup gað me go luað ap laim
Coirðtear le Pionn go lúat m'pearð· pðo gað mo cuib
realg air þéin

níor lamur pola no píoð· do ðor eitir ðir a pþéin

Níor þágoið Pionn tpen in tpríat· mac Morpa fíal na pðieð
ndearð

gup rioðaið eðrom ip Goll· ger mór ap nglonn ip ap ppearð 40

Do rónnrae teinncei gan loét· go einncei ar gaé enoc don
 trlab

a teimeill Finn ba caom corp· d'faluétad tope 7 fíad
 Mar do éatēmap air realg· na caēa ba deapg rnuāð
 ro ériallrae deḡféna Finn· óēa Slíab Truim go Loé
 Cuan

Fúaramar péirce ar in loé· ní r poēap óuinn a beir ann
 aḡa feḡoin dúinn ná r toét· ba mo na gaé enoc a cenn
 A tūarurḡbáil ré a molað· go mbíad na ḡlomar gaé dún
 do éuillpeð ḡér mór a ffraoé· ced láoé a laḡ a dā rúl
 ba mo na gaé crann a ccoill· a fiacla ar éinnceiḡ go nḡráin
 fa mó na comla caēpeaé· clúara na naiēpeaé nar nḡáil 45
 Sía na ochtar gan earbaið· a hepboll permaé ré a dpuim
 dobað peime a éuib chaofle· no doipe dilonn a ccoill
 Mar do éonnairc uaiēe an rluaḡ· do iarr ip ba mór a ffráoé
 bíad ar mac Muirne gan on· nó compae con 7 láoé
 Ní do ríarḡaib éirionn tú· a trú naé maiē clú nó ciall
 innir dūinn cioð fa tēánḡuir· adubairc Fionn fearḡa
 ríal

Tanaḡra anoir ón ḡréiḡ· am réim go panaḡ Loé Cúan
 d'iarrpoib compae ar in ffréin· am peim rḡo ḡabáil nire
 a rluāḡ

Cuirim poplann ar gaé tūaiē· do éuiceadap rluaiḡ rem
 ḡleóð

uaiḡ muna ffrāḡor mo óiol· aḡoib ní ffruiḡioḡ ríol beó 50
 Tabroib ḡam compae go lúat· ḡiḡ mór rluaḡ ataóí a Finn
 go fēcōinn oioib go beét· mo neapc íar tēét ḡam tap
 tuinn

Ar ḡráð heiniḡ innir dūin· ḡiḡ mór do rúl ip do ḡráin
 deimūn haēor 7 hainm· rúl caēfíom ar n-airm ad ḡáil
 Arraéce einncei atá fa ḡreig· canfað gan bpeig a ainm ḡnád
 Crōm na Cairrḡi ba harḡ blað· ar fairrḡe éroir atá
 Peirḡ ip maiē ḡoil ole a ḡnaoí· ba hí rin a mnaoí gan elaeé
 ip tēpe caēair roir ná r bpir· ip ruḡ meirḡ dō mar mac
 Ro faḡbur toirrrí ar gaé fflaiē· Arḡ na Caēa go deimūn
 m'ainm

a Finn ip maiē tapḡ ip búaið· ní cār linn do rluaiḡ nó
 hairm

Að ro in rǵél do iappuip opam· a þip ip maið colǵ ip ǵlac
 tabair dam iorǵoil ǵo dían· ǵé lionm̃ar é'þian ip do neap̃
 Do ráið Þionn ǵér érúaið in ceim· þipin þþéin dol ina tpoib̃
 ǵa corǵ do éðoip na plúaiǵ· ip þúap̃aþap uaiðe bpoib̃
 Tanic in þéip̃t þon ccaðoip· mór dían maiðib̃ do éuit lé
 ǵa mór ap nðíð le a corǵoip· níp tualoinǵ pinn copnaib̃ lé
 Teilǵeþ pleǵa ǵo cuim̃neac· ap in þéip̃t ǵo tuillmeð bopb
 do cpoið opainn ǵo ǵeinñtliðe· a ceða teinñtliǵe colǵ
 Ro bamoip uaiðe toip̃p̃peac· pinne nip éuim̃peac a ciall
 do ploig̃eð ǵep lór d'éiǵen· láoð pa eiðeac̃ ap aoíñþian
 Do pluig̃t pi Þionn na mbéim̃ionn· ǵup leiǵret þían éipeann
 ǵáip

60

ro bamair tpeim̃pi ǵan éabair· pa þéip̃t ap ttabair̃t ap
 n-áip̃

Dorup ap ǵac táoð ǵa éopp· do pinne Þionn nár b'olc þéim̃
 ǵup leiǵ amað ǵan þuip̃eð· ǵac nech ǵap pluig̃eð don þéin
 Þionn on compac do pinne· do þóip̃t ré uile an pluaiǵ
 ǵup þúap̃laic le tþén láma· pinn lé þén áǵa ip búac̃
 Do com̃paic ip Þionn le a ééili· mór in tþéini ðol ǵa corǵ
 día com̃lann epúaið níp þan· ǵup rǵap a hanam ré a cor̃p̃
 Ap éuit do þíap̃taib̃ lé Þionn· ni cuip̃teap a puim̃ ǵo b̃ráð
 a ðep̃na d'áǵ ip d'éch̃toib̃· a n-aiþeib̃ ní þéðoib̃ cáð

65

Do m̃ap̃b þéip̃t loða hÉachað· ǵ aiðeð ǵlinne Smóil
 ip ilpiap̃t loða Cuilleann· do m̃ap̃b mac Cum̃aill an óip̃
 Ro m̃ap̃b þéip̃t ðinne hÉðoip· a corǵ níp þéðac̃ a ccað
 þúac̃ ip þéip̃t ǵlinne Dorða· do toþcaip̃t pin leĩp̃ in þ̃plaið
 Do tuit þéip̃t éip̃ne ǵeap̃ ǵoip̃m· ǵ þíap̃t bopb loða Ríac̃
 po m̃ap̃b ǵeap̃ éþen in cpoiðe· þéip̃t ip cat neim̃e a
 nAc̃ Cliac̃

Do m̃ap̃b ré þúac̃ loða léin· mop in þeip̃m ðol ǵa claoí
 po m̃ap̃b ré þúac̃ a nÐpuim̃ Clíac̃· þúac̃ ǵ þéip̃t ap loð
 Ríǵ

Ro m̃ap̃b Þionn ǵa mop cpoiðe· þúac̃ ǵlinne Ríǵe na róð
 ǵan þéip̃t ó neap̃t a þeim̃ionn· a nǵlenñtaib̃ éipeann
 nap éðǵ

70

Þúac̃ ip þéip̃t ǵlinne hAr̃ma· do m̃ap̃b Þionn ǵep calma
 íað

ǵup ðibip̃t Þionn in paða· ǵac þéip̃t po nðechaib̃ a éþíall

Do mapb peipt Loça Sáilionn· tug bpač dílionn ap ap
pluağ

7 da peipt Loça Peabail· do imbir oirinn deabaid crúað
Peipt ap Sionnuinn ba polup· po coirğ ri conup na pper
pðo claoí taidbri in domhain· peipt Loça Romuir na
tpeap

Ro mapb ba mór in tulág· puac Sléibe Colláin gér borb
ip da peipt Ġlinne hlinne· do éuiteðap rin lé a éolğ

Do mapb peipt Loça Meilge· lór a tpeini do laim Ĥinn
ip ilríapc Loça Cera· leip ip appačc a n-áč Tpuim

Do boí peipt ap Loč Merğa· ba mop tpepa ap peparoib
Páil

do mapb hí le a éolğ mbúaða· gér borb in t-ualač dia
láim

Ar Loč Láoğairpe go cinnti· peipt do nioð teinnti do bí
a n-ic a ppuair da poğloib· do díčenn lé a armoib hí

Púač Dubair gér lór teinne· 7 amois Sleib in Ólár
po mapb Pionn le Mac in Loin· gér ġapb a nğoil ip a
nğráin

Puač Loça lupğan pa dían· le Pionn na pPian do éuit rí
ní hinnipteap go bpač mbúan· ġac ap éuir ðap pluağ do
óic

Ro éuit peipt ap ðanna mbinn· le laim Finn na ccomlann
ğerúaid

ba hiomða ap ndíč ona tpep· ġup mapbað í a nEp Rúaid

7c.

XXV.

Do báðupa úair· pa polc buide cap

ip nač ppuil tpep éenn· ačc pionnpað ġep ġlap

Robað luinne lem· polc ap ðac in píaic

do toiğečc tpep éenn· no pionnpað ġep líač

Suirge ni ðluiğ ðain· óip ní mealloim mná

mpolc anočc ip líač· ní bía map do bá.

Do báðupa.

XXVI.

Mairḡ ip muinntear do cleíríob· mairḡ naé ḡcluintear ap
éprúad·cpeich

mairḡ fuiriḡṡtear ré críne· deiréð díne ḡo duaiénið

Mairḡ mac ríḡ bíor ḡo meta· rnaé ḡcuir a eḡla ap ðuine
mairḡ éreigior a ḡa pennac· ap troḡbán mbennac
mbuíðe

Me Oirín mac na plaṡa· ní cúipenn caṡ ap cairðe
mor láoé a laṡair deaðṡa· da tṡugur faṡa mairḡe.

Mairḡ.

XXVII.

ṡrúag rin a Óaoilte a ṡapa· ónar ṡana luṡt loingri
rinn do rḡapað ré ééile· déir na Féine ip cúir toirpri
ṡuicim ḡoir a ceat ḡabpa· maiṡ tapla do lílac luḡhaé
pol do bíad an t-óḡ échtaṡ· aḡainn ḡo dṡpac duḡac
Áṡt meiri féin um renóir· ḡo deiréðil deir ḡaṡa caṡa
do éúaðap clanna baóirceṡe· ṡrúag rin a Óaoilte a ṡapa.
ṡruaḡ.

XXVIII.

ṡríap láoé do éúaðmor do feilḡ· ap in leirḡ ro Śléibi Cua
do dúirḡeað aḡoinn dañ donn· a Doirpe Donn níaiḡða núa
A aiṡéin ní paṡa me· ap in pṡpáoé ro Śléibe Cúa
a méid ip iomað a benn· dañ renḡ aḡ íṡe in féóir ḡúa
Ro léiḡiomar ap ccoin riḡr· tṡḡmaic aḡ iomḡoin a éneir
7 níḡ forḡað in ríað· ḡo ráinic Ślíaḡ monḡac Meir
Meiriḡ ann ip Oirín apð· ip Caoilte ann ba maiṡ rúin
noṡa a paibe ann don féin· ap ccommairṡ-ne féin do ériúr.
ṡriap.

XXIX.

Óirgíð bar pleagá realga· lé a ngonmaoír fearba pípe
 map do bámar pe gairgeað· ní óénmaoír airtear aóine
 Seólaíð bar mbolcca corpa· go bopraib loma loélan
 lé bar gcpaoíreaóoib go ndaíngne· ro gonpam Ráígni
 porcmall

Ir mé Oirín gem áppaíð· do aippeir mé mná miolla
 léici ir goipe don duinne· cruime ir goipe don óirge.
 Óirgíð.

XXX.

Gopta éille Cpsionloca· úd ní fédoim a fulang
 veipeð cloinne in rígglaeta· fúaramar beða éumang
 Orgar mo mac cupata· óia a ndéntaoí dúana molta
 óia maípeð don dulað po· ní léigpeð mé do gopta
 Mo mallaét ar do éléipéib· a Paipaic 7 lozh-pa
 dia mbeit Orgar agampa· ni léigpeð mé do gopta
 Ir me Oirín grúaðórepa· mac Finn go n-aigneð poéla
 do bádor um éuapudol· píce céo naé pfuair gopta.
 Gopta.

XXXI.

A muicið peolam pa plíab· atú gan biað teópa epát
 glúair pomam go Glenn da Géalt· cair a míc ir glac mo
 lám
 Atá don táóp éuaíð don glenn· óia mberéae ann finn ar don
 óár comainm in Cáoppéann Cap· in epann pa maíé blap
 a éáop
 Da mbeéa nómaíde gan biað· abeipim pios ní ciall báot
 do píorpeð híota ir do éapc· map do éipe daé na céáop
 Píce céo duinn arin feilg· ar in leirg pé táob in énuic
 ni pucpam d'píadhaé go Finn· aét céopa in époinn ir dá
 muic.

A muicið.

XXXII.

Ʒuth Ʒaðoir a ƷCnoc na Ríog· ionmóin liom in ríog po
ppuil

ba meinice leinn pulaét fían· eioir in ríab agur muir
Annro báttar teġlaé Finn· Ʒarpoib leir binn Ʒoča téo
ionmóin liompa in buiden mep· do éiġeó ar peét mor
Ʒcéo

Ɔar leinn ba roépaib a pealg· mor nðam nðearġ do éuit
le a n-áġ

iomða cú baé·ballaé vían· pa ríab ag teét ina nðál
bpan Ʒ Sgeólanġ Ʒo rġeím· a éoin féin a laim in ríog
ba hionmóin le Fionn na coin· pa a maib a ngoil ip a
nġnóim

Cnú Ŗeipeóil a n-uét in ríog· deġmác Loġa pa cáom cpué
ró bá ag reinn cpuici vFionn· in fear fionn dobaó mor
Ʒuét

Ʒac taoirpeac nónmair don fein· do éiġeó féin éum in ríġ
do commopaó na pealg mór· do níoó in ríog pa Ŗpuim
Caoim

Cáoga dam Ʒo n-iomaó mbenn· do éuitpet lem féin a rí
ar áon ip cáoga torc· aét Ʒé acaim anoét Ʒan ní
Lonġporc ag cloinn Ronám rúaió· ar in táob po chuaió
don ġlenn

ba roépoib ag pulaét fían· do ġníoó an Fían a mbonoib
beann

Clanna Morpa pa buiden mep· Ʒo n-iomaó fer don táoib
éer

minic do éuiróir ġleó cpúaió· ip do éicóir pa búaió ar
Do éúala Ʒuét Ʒaðoir Ʒeipġ· ar in leipġ láim rir in rpué
do éógoib tonna mo éinn· faib in Ʒaðoir ip binn Ʒuét
Ip mé Oirín mac in ríog· ip paóa ó do éríon mo cpué
Ʒé aca mo époib teinn· noča linn naé binn in Ʒuét.

Ʒuét.

5

10

XXXIII.

Codail begán begán beg· úair ní hegail duit a beg
 a gille dia capdur peipe· a mic í ùuibne a ùiarmaid
 Codail-rí punn go ráim· a í ùuibne a ùiarmaid áin
 do den-ra t'poraire de· a meic í dealbda ùuibne
 Codail begán beannoét porc· or uirge tobrián tpenđor
 a úanán uachtor loča· do bñú típe tpenproča
 Rob ionann ip coðlað thep· Deiduibg na n-airb-éirer
 da tpeug ingen Mlorainn búain· tap cenn Conoil ón
 Craobpúaid

Rob ionann ip coðlað thúaid· Pinnchaib pñcáoin Earra
 Rúaid

da tpeug Sláine péga pinn· tap cenn Pailbe éodat-éinn 5

Rob ionann ip coðlað éiar· Áine ingine Gáilán
 peét do luið cenn po tpeir· la Dubéac ó ùoirinir

Rob ionann ip coðlað éoir· Óegad dána diumapaidg
 da Tpeuc Coinéenn ingean óinn· tap cenn Deéill óén
 ùuibpinn

A épd goile ieréair Gpérg· anana go t'porcóiméad
 moigpíð mo éroidéirí aét puail· monad paicéar pé
 henúair

Ar pğapað ap nðir male· ip pğapað leimb áonbaile
 ip pğapað cuirp pe hanmain· a laoið loča pionn-Çarmain

Leigpíðear Caoíné ap do lorg· pié Caoilci ní ba hanorb
 naé ad táir báir na bpocuð· noé ad léig a piopcóðlað 10

Ní éodail in dam po poir· ní pğuirpionn do búirpeðhaiğ
 cía beir um ùoirib na lon· ni fuil na meanmúin coðlað

Ní éodail in eilit máol· ag buirpeðhaiğ po bpecláoé
 do gñi pié tap bappairb tor· ní óén na hadbaid coðal

Ní éodail in éaoíné bpar· or bappairb na ccranð ccaoméar
 ip glópac ataéor ann· gíðbe an pmólaé ní éoðlann

Ní coðail in laé lán· maic a laéor pe değ-pnám

ni óén púan no ráime ann· ina hadbaid ní éoðlann

Anoét ní éodail in gerg· or pğáochairb anpuid imairb
 binn poğar a goča glóin· eirir ppočairb ní éodail. 15

Codail.

XXXIV.

A bean labpur pinn an laoið. ða ní ír mó do éiríocht mé
féin

taððar dampa tairí peacht. pug mo nept 7 mo ééill
Tiucpa in Tailgionn tap muir menn. ní holt lem ní ba holt
ðair

beimneochair éipe po pecht. 7 tiocpa in tpeap ceaoimélan
beir a mírhuile go bpaç. 7 beiríð cáç por neim

béir na leabair léiginn ann. pía apeiñer Gall ír pé apé
peilge ír pegleir gan ríç. buð mór a mbpíç immalé

buð maic ða gaç duine tair. beiríð a lán a tpeç Dé
Éiriciç pe fáiríðin Pinn. op an linn 7 na ceil

beir na cloça áolta ann. ní ba fann do gentap rein
Noçan eð pin ír olt lem. aét iomað ann na nGall nglap

gan beic dampa ír don Féin. 7 mé féin ða gcor ar
beiríð ann garrgaða Gall. 7 iomað cpann ða gcur

7 luibe ða gcur ríor. ír ag teçt aníor ó a mbun

Tiucpa in d-airíoríç peça atúair. do béra co epúair in
tpeap

7 coiçéðair a pperç. ír fuigpíð go ðerç in tper

Éipeðair Gaoidil go epúair. eiríð hpoir ír thúair ír tper

ír ráot liompa naç mé tair. maip doberçar. gair na
ppeap

Teilgpið in t-airíoríç in cloç. agur buð iomaða oð ann

ír ráot liompa naç mé tair. ma doberçar gáir na
nGall

Ní fuirpeochair Gall pe a éloinn. ag ðul ina loing tap pál

buð beg ðioð paçur ar. lé liomat na tpeap gan tár

Pa Sligeç doberçar tper. díá tiocpa ler nGaoidéal nglan

ír dóiç naç buð meirí tair. mór ír ðimbáiç lem a ben.

Ceo palmaipe Gaoidéal me. beiríð Mac Dé me por neim

ge do fuapur ðið a lán. ír beg opam cáil na mban

Ír mé Pionn mac Cumail féil. epeiríð féin do rí na neim

ír mé fáid ír pper pon ngréin. gé do pinner péir na
mban.

A bean.

XXXV.

Uathad dain pa coirce-ro· g   at   ap n  ol do gorta
 r  an ano  t um   orra  -ra· a  t aoinben go doim do  ma
 Dei   l     ice   ioml  ana· at   gan bia   gan co  la  
 gan ce  l c  ot gan t  mp  ana· a  t me a c  um  a   in coirp  t  
 Dei   g  eo   ice     ir          · tor    ir liom   ir  n        in
 mo   in mana m    ille·   ag   l     le dia n-  ir  
 da me in cupa   compama  · ata a  am com ena  na
   a me lollann op-arma  · ano  t ir um   oll g  anna
   ionn mac Cumail     la          ·   o     l meir     a cap  a
 ir ap       ar mo   a        -     in   a     a   uil a   ala
 5
 Tor    ir   ren    r t  gmala  · le neap   mo laime luinne
 a  r n     a  be e  r  na  · g  r op  ur    lem buille
 Cumall calma ca  b  ada  · t  r    ir liom a c  a   Cnu  a
 ap   urnur da anuab  ar· ataim da ioc anop  a
 a c  a   c  ua      er C  ronn    na· g  r b'iom  a lao   ama  gha  
 mar  boim dei   g    a   t  l  r    a· muinn  t  r   a  ill   a
   gann  r
   re mac Conb  r  in c  eir  glei  il·   o   uir  ur cenn mo   lei  ge
   im n     a  be di    ill    · a t  ig Al  an uair eile
 O  r do   loinn in   i    la  a·   inn m  c Cumail   gan do    a
 da  n ba b  an a mimana· a mar  ba   ap l  r m  na
 10
   reir    t   ir  eann a  am  a· do b   go t  ainic Cumall
 n  r coig  ler a colann-  an·    na       uar  ur a comann
 ba cionn  ta   d'  ionn Al  maine· ap comall   a  b  ea   o  la
 ap aoi dio  la m'ama  a  e· meir   do   or do gorta
   r       ga lao   l  n-calma· t  ainic Cumall go T    r  a  
 no  ar m  r leir cl  r-  anb  a· do beir   aig  e   e a m  enmain
 Conn ca  ar  a c  t  a  ha  · na      ap   ir  inn   ob  r  a  
 do   uiln  g  r m  r t  r    ta    ar· do b  eir   neir  t ara b    ba  
 T  r    ir Ca  a     cupata· a  r  r       ir  ionn go d  ana
 ir deich g  eo go dulap    · liom a g  a   Moir  ge h    ga
 15
 Mac b  a  or don Cumall-  o· mac   na in   r    a n  am  da
 no  ar b'  il leir m'  ulan  -  a· t  ar c  oir Cumail     na
       en-  o
 Mona beir   gaol b  a  or  a· do b       b   ir in   i  -  e
 n     uil  b  t    r m'  ra  -  a· g  r l    ir Clanna ba  ir  gne

Súr do Cumall éatarða· pí ba buime don Conn-ra
 ip trið tainic m'atcupra· pðol a hÉirinn go dorprða
 Ríge éðizð Ġailíanaé· tug Conn do Cumall éneirġeal
 noéar m̃ana paimpíagla· do beic aġam no meirneé
 La díá paiðe moip-þíaðhaé· aġam um Ċuillinn éúanaé
 að éú-þa go moipmíaðaé· Cumall aġ teét dom púagpa 20
 Clanna Morna mepcalma· po ġað Cumall díer cciorpbað
 noéar b'áil leip cept-épannéor· do ðenam leinn aét iorġail
 Ġo pliað alainn Éiblinne· teiġmíðne d'aimðeðin Cumail
 nior páġbamap énduine· pðo éuit epí céað díá· þoirinn
 Iar pin do éuaðarmap-ne· ġo Cpuaéain claiðpeid Connaét
 þa péitpeé ar pluaiġeað-ne· ip Cumall aġ ar pporpaé
 Dúltar Conall cáom Cpuaéna· rinn ar éionéore a ðalta
 ðuinn ba mana ráor-þuaétar· ar éuir Cumoll díar n-aétor
 Do éuaðmar ġo ppiuplañ· poñainn ġo hÉñoin Illaéa
 ġur aġramap rior-éonnapað· ar triaé Ulað an tan-þa 25
 Rí Ulað níor lamurtar· ar ccongñáil d'egla Ċmoill
 dobað epuaġ in malairt-po· díá tēic in tpeinþer éuġainn
 A cceann Ċuinn ġo congáipeaé· do éuaðmar ġo múr Teñpaé
 rinn ní paiðe porppailteaé· níř aððar ðuinn beic menmnaé
 Rí na Teñpa táðbúaine· do ðiult pinne díá éiri
 mairġ do tpeig ar ráoréuaine· annrin po páġram Éipe
 Inar lonġaib luétm̃apa· do éuaðmar a ġepic ðpetan
 caé annrin mar éucamar· po éuirpiom cáé a ttearbaib
 Ríġe an oipir allm̃urða· do ġaðað linn ġo húaral
 ġin ġo ppuil aét banéapa· aġam anoét ġo húatħað 30
 Coic ráite þan ríġe poim· ðampa níř m̃ana comlainn
 luét an oilein ðíberġaiġ· aġ cup ar pġél com Ċmoill
 Cumall calma céðpaðhaé· 7 maié na Muimnech
 þip Laiġen na tpeñ-ttaéor· ip þían Éirionn ġo cuimneáé
 Táncadar na tptomðáñ· dom éor a ceptiocharb ðpetan
 noéar b'áððar congmalá· d'paġbáil ðampa ġo cnepta
 Tucamar caé cpuaðcalma· ipin uair-pin ðapoile
 ðam níř capaid plúaġ ðanba· map do beittir ar buile
 Cumall bððmann bainþeindid· Cpionéann corġpaé bá calma
 do mēðaiġ mo ðaitérim-þi· a ttopaé Þien na ðanba 35
 ðpetnaiġ níor ðam capoid-þi· do cuirpiod opm pe chéile
 do mēðaiġ pin m'þala-þa· luét na n-oilén ġo tpeñine

Ár na plóg go ríoréalma· do tuit lem iprin tpeap-rin
 dóib fa mana rírpáglá· gac ar mabbur don éor-rin
 Fíche céo láoc lán-éalma· do tuit lem ipin tpeppin
 do plúaḡ Cumail cláir-banba· 7 do laoeḡarḡ bpetan
 Sḡiáḡ tap lorḡ ón torainn-rin· po cuiper opm gan éairde
 onac fíúarup comairḡe· teigim úatha for fairpḡe
 ḡo hoilénoib páor-Loelann· do éuaḡmar d'eir gac corḡair
 ann ní fíuarup aon-éomḡrom· ḡuine ní maiḡ in éonair 40
 Sloiḡ na cpiḡe cupata· tiḡib cuḡainn diar fíúarḡa
 a tpeínpí· ní b'urupa· do corḡ lé beirḡ ḡo húathaḡ
 Tuccamar caḡ coinḡlecaḡ· d'papaiḡ Loelann gan tme
 torḡair liom ḡo hoirḡearḡaḡ· rí Loelann tpe mipe
 Ocht ḡced don tplúaḡ éupata· dororḡair liom tpiá fíriḡ
 noḡar épiḡḡ mo éurupa· nó ḡur ḡabur a ríḡe
 Sealat dam na n-oilénoip· aḡ toḡbáil éfora ip éána
 meic illoḡna ḡo poiḡearḡ· ar na cpiḡchaib ḡo dána
 Ro máirneadh ní peḡmallaḡ· pinne don Cumall ééona
 tic éuḡainn plúaḡ eḡtronnaḡ· ḡur cuipriom íad po mēla 45
 Tuḡram caḡ ba caḡarḡa· dona caḡoib gan tme
 uaim ba hiomḡa aḡcomaḡ· 7 fa epéḡḡaḡ pinne
 Coice éeadoéaḡ ḡo lán-uplaím· po mabbur fíin don tpluaḡ-po
 paḡbaim íad na cenam-comaḡ· ḡé aḡú anoḡḡ ḡo húathaḡ
 Inar longoib lánḡarḡa· do éuaḡmar fíin gan éairde
 ní fíuarḡḡar m'apaḡ-ra· ḡdo éuaḡur ar fairpḡe
 Aḡaiḡ ḡuinn ar Albanachaiḡ· ḡuinne ní éonair éḡḡa
 táḡaḡḡar na hallmairaiḡ· diar eḡor uatha for eḡḡa
 Ro cuipḡ caḡ piḡ-meipneac· eḡpoinḡ 7 plúaḡ Alban
 do báḡḡor ḡo diḡoirḡḡ· rippin fíin áloinn arḡḡa 50
 Tanac-ra ḡo rippantac· mar a ppaḡa in rí paḡmḡor
 úair po báḡur diḡalḡaḡ· tpe eponóir mo éarad
 Pḡḡar comlann aipḡḡaḡ· eḡpoinn 7 rí Alban
 dar benur ḡo ḡlainḡearḡaḡ· a éeann don ríḡ ḡo n-arḡbḡaḡ
 Sloḡ in ríḡ ḡo enaimḡḡḡḡa· paḡbaim ipin caḡ ééona
 do báḡur ḡo ráirḡnenḡnaḡ· a nḡiaḡ iorḡal ip éáḡḡa
 Ceirí bliadna baramla· dam a ríḡe na hAlban
 ni fíuil a cuimne aḡam-ra· a fíuarup d'ór ip d'airḡeado
 Sealḡ do rónaḡ aḡainne· po ḡlennḡaiḡ doimne daingne
 uinn ba haḡḡar aḡcuipri· ar naimde eḡpoinn ip fairpḡe 55

Taimic Cumall catappōa· go plúaḡ norḡar na n-oilén
 pīp Alban díar n-aiṡerpaḡ· nīp b'ad̄bap ḡuinn beīṡ poiṡpén
 Teiḡmīðne go ḡapaḡṡaḡ· go cúan leṡanmór lundān
 po baḡmar go harpaḡṡaḡ· ḡé puapamar mór n-upēpa
 Caṡ do Cumall compamaḡ· tucupa péin ḡan ḡaipḡe
 topḡaip liom go comlannaḡ· beīḡ cced do ḡorḡ mo íainti
 Ro cuiper mo mórṡṡeḡlaḡ· ḡ'aimḡeoīn ḡáíḡ na longaip
 po baḡmar go ḡlóirḡpeḡnaḡ· ap tceṡṡ ḡuinn ap ḡaḡ ḡopaiḡ
 Tīḡḡo tṡépnlúaḡ tēḡbála· ḡap nḡíṡup on ḡuan ḡeḡna
 ḡoiḡ nīp conaip eḡrána· díar cuipriom íaḡ po mēla 60
 Ap ḡéīḡe na ríḡḡaṡṡaḡ· tucupam na caṡa nīata
 annpīn ḡobaḡ ḡiḡalṡaḡ· ap ḡáḡ po baṡṡap m'pīen-pa
 Ro bṡipeaḡ go pṡīmuplaḡ· ḡeaḡmūīp lánḡaīnḡne lunnann
 tīc in plúaḡ go ríṡuplaḡ· ḡuinne ba conaip cuḡanḡ
 Rí Saxan go ráirḡnenmnaḡ· po aṡaiḡ me pa comlann
 nīor obap a lánṡeḡlaḡ· īp nīp pēṡnup a pṡoplann
 Topḡaip in tṡíṡṡ tṡénneapṡḡar· po ḡeḡíḡ a cēpíḡ in ḡorḡaip
 ḡīn ḡupab é in pḡél éḡcnerṡa· ḡaḡpa ba mop in obaip
 ḡa pīḡeḡ cēaḡ Saxanaḡ· do mārḡup ḡíob go ḡeḡla
 īp do ríḡner a n-aṡḡoma· naḡ maiṡḡ aṡṡ a pḡéla 65
 Nerṡ Saxan go pīḡḡánṡa· do bī aḡaīnn pē haṡaīḡ
 7 cāḡ go ḡiḡbálaḡ· uaim péin 7 om ḡapaīḡ
 Taimic Cumall cṡuaḡ-arṡmaḡ· īp Pían Eīpeann ḡan anaḡ
 īp aḡloīḡ do ḡúalamar· pluaḡ na n-oilén na pṡappaḡ
 Tuc in pēīnḡḡ pírṡṡerḡaḡ· caṡ ḡuinn tṡapérīp a aīṡpīp
 ba meiṡi go ḡīberḡaḡ· pēp ḡlaoiḡṡe ḡaḡa maiṡne
 Tṡí pīḡḡ cēḡ caṡarṡmaḡ· topḡaip liompa go hobann
 úaip nī laḡaḡ Saxanaīḡ· beīḡ um ḡíaiḡ no beīḡ pomam
 Sḡíeṡh tṡap loṡḡ do ḡuīpepa· opam tṡap éīp an comaiḡ
 ḡom ṡeḡlaḡ nīp pēuīpepa· ḡup ḡuīper íaḡ na longaip 70
 Ip annpīn do pēolamar· poḡaīnn go ponn na Pṡaīnḡce
 ba hí in ḡonaip ḡeḡlaḡmaīl· ó énoiṡ púapa pāīpṡe
 Sloīḡ na Pṡaīnḡce pāīpṡiḡe· pucṡat opāīnn mun am-pa
 pḡél īp coīp a n-aiṡṡīppa· ap beḡan do plóḡ ḡanba
 Caṡ cupata compamaḡ· tucupam ap ḡon díapoīle
 ap n-eṡṡpa ba hollḡlaḡaḡ· on tṡplúaḡ taimic nap cēoinne
 Ríḡe na Pṡaīnḡce pīalḡarṡa· po boī aḡam do íonḡpaḡ
 go tṡaimic pēp m'īarṡata· Cumall nap ḡenḡaīl conḡpaḡ

Slúag ághar Eórapa· po báttar tmeiol Cúmaill
 fir Éirionn go peolgarra· ríomra nior máit a ccomann 75
 Tugattar gleo naimbeáil· duinne taréir ar n-airtír
 mo plúag peitpeé· raiḡbemail· do ppeagair íatt ḡa ppaixín
 ba caé nórmar nerécalma· do padramor día ééile
 mo ploḡ réitpeac· roigbemail· gur cuirpium ár a pPéine
 Cúomall bódmann bainpeindib· ip uairle cloinne Tpenmóir
 do bíttir mun pplaíépeindib· ḡo naé ppaḡainnir enbóig
 Coice céad déag ḡo coreraé· torcair liomra ba pluaḡaib
 riú po bádur corantaé· ip bloib oile dom búaduib
 Sḡieé tar loḡ ḡn torainn-rín· do cuirer oram po deiré
 cib creétaé dom colainnir· aníu ra épeir ní éeileab 80
 Ina longuib luétmora· cuirim mo begán péine
 do éuádur don turuppo· ḡo panac éúan na deirbe
 Rí Loélann ḡo lánécalma· líon a ploig ippín mbaile
 a ccennur do éarramar· annrín d'uamán mo lanne
 Ceitpe bliadna búanaíla· damra a ríḡe na deirbe
 a ccomann pur puapura· ór ip airḡeb na deirbe
 Cuirer Cumall éapálaé· coḡad ar airbriḡ banba
 dar páḡuib ḡo parránaé· Conn céadéathaé ḡer éalma
 ḡluairir Conn cupata· tecta ar ar ḡcenn ran deirbe
 tanḡamar don turuppo· ḡo clár Cpuáena ḡo ndeimne 85
 Coḡairir Conn Céadéathaé· maicne lílórna don dul-po
 do éuádmair ḡo tréncalma· annrín com caéa Cnuéa
 Fir líluman ḡo míleata· tigríw ippín caé ééona
 fir Laiḡean ḡo díberḡaé· pe corir Cúmaill ḡo décla
 Da céo Muimneac meirbana· ba céad Laiḡneac don dulpo
 ba céad peindib perbála· tainic dom corce a cCnuéa
 Ro márbur ḡo meircalma· na pé céad atú d'airéin
 do cuimniḡer m'paltana· 7 ní deppur cairber
 Mo éairber pob cupata· annrín pé Cumall calma
 ar n-etpan níor b'urupa· d'papaiḡ borba na banba 90
 Alaḡ panntaé roḡona· tucur i n-uét in mílú
 a éroide ba corcearréa· liom íer ḡcoreraḡ mo épaorpeac
 Úirirter uaim ar Muimneacuib· no ḡo panac Fíod ḡaible
 paba bíar a ppuigléctuib· ḡaé ar márbur ḡan éairbe
 Tainic bódmann bainpeindib· 7 Cúmall dom corera
 dam ba mana caitéime· aḡ paḡbáil caéa Cnuéa

Clann Tpenmoir ger supcārthač· nīr beō aḡ teēt tap līpe
 aēt aon oētap upēpaðhač· 7 bōðmann ḡo mīpe
 lāoēpaið laiḡean lāncalma· po lenur iad ḡan dōḡpa
 ba mé per a párpmaþēč· nō ḡo panac Fīoð ðorēa 95
 Do ēḡrap a n-eoðala· ip do ēuaður ḡo Teñpaiḡ
 ap nðioḡail ðam m'ēḡara· po báður lán do mēnmain
 Cennur Fīan na ðanba-pa· tucað ðam ó Conn cneirḡeal
 ðam ba mór in tapba-pa· in pað do comail peiren
 Ro rīapur ḡo lánuplam· dáma ēirionn ip Alban
 tucupa doib papconnrað· op opm do cuipret epannēop
 Tucup comaoín tuapurtail· do maiēib plōiḡ na ðanba
 nīr ēomail in eualaēt-poin· ðamra ap ppaḡbáil mo ēapba
 Nīor páḡbup péirt aðúaēmar· a loē a linn pa ðanba
 nar mīarbur ḡo po-ūapal· po blað oile dom tapba 100
 Nī bōi appaēt ēḡciallaið· nī bōi por fúaē no eēaið
 a nēirinn lem trēin-iarpaið· nar mapbað liom na ðeḡhaið
 Nī paið coblaē caēaprað· pem linn ap muir na Poðla
 naē ðenainn a n-aēcoma· ip cuið eile dom poḡnam
 Deic mbliaðna ba pi-þeindīð· meiri por Fīanoib ēirionn
 nīr congmur per mīceillið· 7 nī ðernur aoinepeall
 bentap le Conn Céaðcaþhač· diompa riḡe na Féine
 ip tuḡ í ḡo tpencaþhač· d'Fionn mac Cuñail dom ēiri
 Roinnir Conn ḡo caēaprað· in Fīan eðpoinn cúir ēomainn
 paḡbair a tpiān aḡampa· ip ndā tpiān aḡ mac Cuñail 105
 Tucamar real riēčána· d'eir ap ecumainn pe ēéile
 'r do ḡeibinnri eipčána· ó plúaḡ caēpaē na ðeipþe
 O pañain ḡo bealltaine· po congmur in Fīan uile
 dobað moide ap menmaine· ól pleiðe imbirte cluiēe
 Sealḡ in Cōpaimn ēnocánaḡ· do rónað linne ḡan réna
 a ppuarop do ðroēðálaib· paða bēpaið a rḡéula
 Ro ruið Fionn ḡo fīopaibēil· ap mullaē plēiþe Séḡpa
 ip beite ḡa fīop-þairnéir· in tpiān tainic na cenn-pan
 Trí pilliti riabapraē· tainic a taob na tulēa
 ðealb na mban ba díabalta· do fīabpaetap m'áop comēa 110
 Trí beil duða dūaiþreaē· pé puirce bána ḡan dūnað
 tri fuile rúaða puainneaē· pé cora fīapa fútha
 Trí cloiðme ḡo cupata· tri rḡéit cona trí pleḡoir
 nīr b'í an obair upupa· peḡain na mban no a tpealam

Glairíanna garb geinnetiðe· do cuipeað leð for crannoib
 gabair meirce ip meirbliðe· Fionn ip an Fian da ppairin
 le opraíðeaðt go opraðalað· do ífabratat· ap pflait-ne
 na penðip epion epoðanað· pagðaid Fionn ara haiðle
 Seðt ceata na ðnáiðféine· pð chuipriod pa pioðt ééna
 pa ðopur na Cnaiððeiri· aínain aét meiri am áonap 115
 Do cenglad go pioraibéil· in Fien uile go háðmor
 ní beite ga ír-pairnéir· gup cuipeð a tairð éalman
 Glacaid a tairí nfaíllanna· do enaimgeppað na Féine
 ní paiðe aét cenn iapaéta· oppa muna beinn bað ðéine
 Coípac na tairí ceailleáðrin· pug opampa um énap
 ba gleð mor in pðainneirrin· a ndopur énuic na Séðra
 Mo buille ba boirbneartmar· óir ní páððura puiðiol
 dar gerrpur go toirðeaptað· Camóð leir 7 Cuillionn
 Do éenglar go cupata· lopnað go cruaid a geroiðneap
 a tpaepað ní b'upura· nð gup éuiper hí a ndoirðer 120
 Fian Eirionn go háðmillte· tuc rí eirte bð ðéine
 le huáman a enaimgeppéta· o'paðdar mo lanne geíre
 ba héigin don appaðtro· a ceop na ceoðhaið céatna
 lé huáman a malapta· map rin atáid a pðéla
 Eirgip Fionn go poðalta· 7 in Fian na rúaðar
 po tere úáman opampa· gð atáim anoét go húaðað
 Ro loirceð go lánuplaín· liompa in bpuigén go ndéine
 do pagður na pmaltaðgír· in teðrin pð tapp Éire
 Leanur íapnað póltgpanna· Fionn ip a Fian go peapðað
 ip iappair go corpðana· compac ap Fionn go menmnað 125
 Ní fúair Fionn in flaitéðeindib· peap compaic don báidð
 bpaéta
 go ndéur am éaiðeideað· o að connapc Fionn a tcenta
 A coípac ger míceillib· do éoirceir í gan doðraing
 do benur a ppireigin· a cenn ðiri lem gormlainn
 Conarán mac Camidil· do Tuaid dealbða ðé Danann
 aðair na tairí n-aimideað· po páððar íað gan anam
 Cleimnur 7 capaðað· do ðní Fionn rim ón tpeappo
 do laiðoið rin m'paltanur· no gup mapðatatar Peða
 Peða mac a ingine· topeap le Fionn tpeé úaðar
 mac rin Caince imðile· oíá éir atú go huaðað. 130

Uaðað.

[Leat an Duanaire gonuige peo.]

THE LAYS OF FIONN.

THE LAYS OF FIONN.

I.

THE ABDUCTION OF EARGNA.

I know the story of the Fian of Fionn before the time of the Tailgeann's coming, from the time of mighty Fergus to the time of lawgiving Oisín.

There were two comely men of the band, thou great Patrick son of Calpurn, Conan son of the Grey Man of Luachair, and Aodh Rinn right wrathful.

Conan, what Fenian was better in the land of Scotland or of Ireland? No warlike hero was more successful than Aodh Rinn son of Ronan.

It was Fionn that slew Aodh's father in a fray, and not with honour: Aodh Rinn and Fionn the seer were the children of two brothers.

Fionn gave to Aodh in his house each high requital that he demanded, to the son of fortunate Ronan as *eiric* for his worthy father.

Aodh who practised valour was not pleased with the requital he got for his father; whence the man did a grievous deed, out of which came his fierce tragedy.

Aodh Rinn had a daughter, loveliest in Ireland was she, for whom his insensate love was great: Eargna was the maiden's name.

He swore a vow in the hearing of all, Aodh Rinn son of Ronan, as he was wont, that no man should escape unscathed who might seek to be his son-in-law.

It was Aodh's fortune from his birth never to break his word: heroes in passion did not dare to come to demand his daughter.

Four years from that on, and a week full brief, a half-year and a single month, till the spouse of Conan died.

In Gabhair between two mountains, there the noble damsel dwelt, Liffe daughter of Ronan of Bregia, the river has preserved her name.

Conan was without a good wife, the noble man, the great lord ; the daughter of Aodh Rinn was of all Ireland the one wife meet for him.

Fionn said within doors to the Grey Man's son from Luachair, 'What doest thou, Conan, who hast practised valour, that thou askest not for the daughter of Aodh ?'

'I will go forth to demand her, and do thou send thy household with me':—twelve times twenty that practised valour, was our strength as we went to demand her.

Twelve times twenty from great Almha, we fared forth, valiant of deed, to the fortress of Aodh from Ard Ruidhe, over the bank of the stream-clear Siuir.

We reach the fortress of warlike Aodh, we are admitted into Ronan's rath: Aodh was not within, he had gone into dangerous Breifne.

Conan sees the gentle woman, and sits down by her shoulder: 'Carry away the woman,' said the youth, 'without leave, by main force.'

Soon thereafter came from the north the son of Ronan of the hard sword: he went forthwith to the fortress where he had left the maiden.

They tell Aodh of the warlike weapons that Eargna has been carried off by Conan from stream-bright Siuir of the bright currents to spacious Almha of Leinster.

'It is no breach of my vow, what Conan who has loved me has done: I wish joy to the bold hero who has got a good wife meet for him.'

Happy was their union for both, Conan and fair comely Eargna, till love for the woman wounded the son of Fionn in his inmost bosom.

None dared to solve the matter: Oisín possessed her in her despite: Conan was—count them one by one—the ninth furious husband of Ireland.

To Rath Cianaidh went the prince, and there remained for a year, without war, without rent, without tribute, in the company of Caoilte son of Ronan.

It was one day when we were at the Boyne, when Osgar swore a great vow, that he would not retreat (from a foe) westward or eastward as long as he might live.

Thereupon said Aodh to Osgar, 'If thou fulfillest the sweet-sounding vow, happy the man that lives thy life, son of weapon-wide Oisín !

'Tell me, valorous Fionn, son of Cumhall from Almha, where wilt thou find west or east, a place where I have broken my word ?'

'A worse disgrace has befallen thee,' said blade-bare Fionn, 'that without wedding-gift, without seemly courtship, thy daughter hath been taken against thy will.'

Aodh replied with ready voice, 'My dishonour shall be rued : I will kill Conan for his exploit, and I will have my daughter.'

'Say it not,' said Fionn of the feasts to Aodh, son of active Ronan, 'but demand justice man to man right sturdily from the Grey Man's son.'

When we were at the foot of Erne, all of us mingled together, Aodh demanded of ringleted Conan the lawful price of that wife.

'Unless thou say the girl herself,' said prudent Conan, 'I have vowed my vow of note that thou shalt get nothing while thou livest.'

'This is the time I shall know it,' said Aodh above the waterfall : he went in his warrior's gear to join the high encounter.

Conan in wrath made for his green red-centred shield : the warrior who was never slow takes his sword and his helmet.

We went to the Island of Birds, that is now called Inis Saimhéir : woe worth who allowed to come man to man Ireland's two pillars of battle !

Woe worth who looked upon the men, woe worth the heroes by whom it was allowed, woe worth who allowed to come man to man the two battle-champions of the Fians of Ireland !

Woe worth who gave the sudden blow to Conan in the equal fight :
when he cleft the head to the bone through the middle of
Conan's helmet.

Conan gave, with accurate judgment, a sword-blow to Aodh in his
shoulder, hewing off his head and his right arm with his skilful
hero-like blow.

Conan the well-beloved rises up after the duel : Ronan's son of
comely complexion was buried in the island.

A week and a month a-bed was battle-waging Conan : the leeches
had expected him to come whole of his wounds at once.

A year was Conan in the world until the day when he went
mad along the road of Dáil the brown in the plain above
Eachdhuim.

A venomed worm had entered his head through the venom of Aodh
Rinn's sword : he died on Magh Dála of the fords of an illness
of four day-thirds.

That is the tragedy of Aodh Rinn, O Patrick of the resonant croziers,
how by the hand of the Grey Man's son who was not feeble he
fell in the combat.

I have recourse, O Patrick, to thy cross : many vain thoughts I
have entertained : I delight not in pleasure nor in drinking
since the Fian has gone into oblivion.

I am the fierce Dubh-déad, whom the Fian's chief has left behind :
from this day I am women's foe, well I know the Fian's fate.

I know the story.

II.

FIONN'S FORAY TO TARA.

Thou rememberest, generous Oisin, our visit to strong Tara, twice
eight men, givers of cloaks, to feast at Cormac's house.

I pledge my word stoutly, good Caoilte son of Ronan, I am wise in
the roots of kindred of the matter whereof thou askest.

When the drinking went to Cormac's head, he challenged Fionn to
battle : it was he that rued the fact by reason of which they
held conflict.

Cormac said to my father, Cormac son of Art, son of Conn of the Hundred Battles, that vindictively he would make Fionn pass under the fork of the cauldron.

‘In all we have hitherto done—bright its fame,’ Fionn of the Fian said, ‘though thy heart be strained for it, the winning of every game has been mine.

‘If again we meet thee in fight, Cormac from whom we levy tribute, thou man shalt not be forgiven, our sides-taking shall be rued.’

‘Thy father did not succeed, great Cumhall of battles, when he rose against Conn—the cause why we are now at quarrel.’

‘Ye were thirty battalions against Cumhall the fortunate: though your weapons (?) were swift to encounter him, ye did not ward off his one hand.

‘With Conn and Goll at his right, by his shield’s help he was not skill-less: though all the men of Ireland were wounding tawny skilful Cumhall.

‘Had it not been for the men of Munster and the Connachtmen of the warriors, a spear’s rivet he would not have yielded to the whole house of Feidhlimidh.’

Then said the son of great Morna, Garadh that was not wont to be overcome, ‘Too great is the taunt, Fionn, that thou givest to the race of comely Conn.’

Fionn said, as is well known, ‘They have not done well by me: they forced entanglements on me, and they slew my worthy father.’

‘He himself was to blame in that, who carried Muireann off by force: we gained the fair battle of Cnucha over great Cumhall, son of Tréanmhór.’

Fionn asked Garadh, having sat down along with him, ‘Since you then were present, how was Cumhall killed?’

‘We were sixteen men of the House of Morna, to tell the truth: we thrust every man his spear into the side of Cumhall the champion.’

‘How answered he that, a stroke of assault against the champion? A blessing on thee, speak but justice, though thou hate the race of Tréanmhór.’

‘Two wounds came for one from Cumhall, from the champion : though thy kinsman boasted not, (two wounds) in payment for each single wound.’

It was then that Oscar said—a speech that was rude in its bluntness—‘Thou shouldst get single combat in this house, even were Fionn in France.’

Cairbre answered that speech, son of the king of high Ireland, ‘Thou shouldst get combat from his sons, though Cormac were not in Ireland.’

When noble Oscar heard the speech of Cairbre taunting him, he comes furiously to assault him, that he might bring the forecast true.

They spake to good Ciothruaidh, son of Fear Caogad, as was his due, “Sing a song of thy craft to us : it is no time for wrath or conflict.”

They restrained all the hosts, yellow-haired Cormac restrained them, until Ciothruaidh sang his song by the flank of the side-strong house.

Happy for him that sang the song at which the hosts were quieted, when there was no peacemaking in the affair, but that we had not seized our weapons.

Ciothruaidh, equal to a hundred, was rewarded with gold, with silver, and with raiment : it was a fortune for him while he lived, what he got on the spot among us.

No sleep from that till day for man or boy or woman : not one answering the other for fear of the second outbreak.

On the morrow we and they ratified the terms of battle ; we did not break our engagements till we adopted a common counsel.

Sixteen men were we on foray, of the House of victorious-wounding Baoiscne, on the quarrel of furious (?) Fionn and Cormac from sloping Tara.

The House of Morna held aloof from us, and the House of Iollann without sadness, and the House of Ronan of brightness (?) they remained in neutrality.

We went then to Eamhain, charmed banners above our spears ; we deemed not a danger against us our equal number of the Gaedhil.

Good Faolán desired to make a cattle-raid at that time : I checked him from the raid till the hosts of Tara should be loosed.

We go to Aonghus the Young, the Daghdha's son of the clean roads : we and Aonghus made peace and forsook our strife.

We set forth—great was our glory—on a foray to wave-white Tara ; sixteen men without one lacking, and Aonghus guiding us.

These were the sixteen men,—it is no falsehood, my Caoilte : I know—they are no idle words—their number, their names.

I myself was number one of them, two was Oscar without folly : three Fear Logha, comely and just, and four O Conbhróin.

Five was Aodh the Little of great grace, and the sixth was MacLughach, the seventh Daolghus, and the eighth Fearghus.

The ninth my father Fionn himself, ten was Fearrdhomhain, right smooth, eleven Colla, comely, ringleted, twelve eye-grey Raighne.

Thirteen Ailbhe the truthful, then Faobhrachán of the hundreds of deeds, fifteen Caince of the crafts, and sixteen blade-red Iollann.

We set off with ten hundred cows from Tara, though it was a great strain ; ere we left Tailte of the cloaks behind, Cairbre and Cormac overtook us.

They come from east and from west, Cairbre and Cormac on one track : never had I seen a levy that was sturdier in pursuit.

As a service, Aonghus undertook for us that day in front of the army—he who was fortunate without defect—alone to drive the spoil.

I pledge my word for it, if Caoilte but remembered, that he never saw a harder foray, were it not for its briefness.

We threw ourselves like men across the trail, we routed the hosts of Tara, we wounded Cormac of the feasts, and we captured skin-white Cairbre.

He, too, plied a hidden shooting, the son of the fierce-wounding Daghdha : each one that was slain with might, Aonghus was taking all their spoils.

Every cow that was parted from the prey, he carried off on a steed's back ; there was not left the value of a Bregian horse of the prey with the host of white Tara.

Cormac and Cairbre, son of Ireland's high king, offer to bring us herds without delay, on condition of our not taking Cairbre. 'If thou gave all Ireland,' said Faolán of yellow locks, 'we would take no terms from thee in this, but to make thyself go under the fork.'

We made no peace with Cormac, great as was his fury, till he went there under the fork in the sight of the men of Ireland.

When Fionn of valour saw Cormac go under the fork, he went himself under the other end, the high champion of Almhain.

Till he cleft the massive bar, cleft the five-hand cauldron, till the beautiful sword went seven feet's length into the earth.

That is my account for thee, whosoever may deny it, Caoilte, son of Fionn's sister, son of Cumhall's daughter.

I wish Cionaoth joy of my going, alas that my life has not failed : my bitterness has spoiled a bright mind, my heart's weariness since I remember.

Thou rememberest.

III.

THE ROWAN-TREE OF CLONFERT.

Thou Rowan-tree of Clonfert, we went from thee on an expedition to Cronnmhoin of the hundreds of hosts, an event through which fell Suca Great-nose.

On that day, fair Rowan-tree, was many a brave man by thy side, under Goll from the pleasant bright cow-fold, under Garaidh from the red-mottled summit.

Under Daighre of the harp of music, a-playing for us sweetly, gently, under Conan and his bright kin, under Aodh, under Art of the maidens.

Under Glas from Glais Leacach of pools, and under Art from the turf-bright plain, under Conn from white Bearramhain, under Cas and under Cannan.

And under the Red Man from Raith na bh-Fian, and from Fionnros too of the Fians, under Aonghus from the round Craoibheach and under the Strong Hand from Liathdruim.

Ten hundred handsome shield-bearers of the house of the grandmother of keen Goll: on that day we were filled on this hillock, O Rowan-tree.

From thee we went southward to Dún Glais of the cold water: merry were we at evening, on the night before Cronnmhóin's battle.

Goll, handsome of body, said 'Let us be watchful here to-night: I recognize,' said the valorous lord, 'Fionn's keen fetch coming against me.'

The Black River came by our side, we passed the ford of Inis Aodha; Leogha was left on guard at the pool, and I on the Rowan-tree hill.

Feorann and Modha, for my love, guarding the two fords: and Goll, to Goll's ford went he, guarding against Fionn of Almha.

No place from the Blue River of the Fians as far as Ráith Fraoich to the west of us without an officer over nine fierce men of the House of Morna till the morning.

As it came on to evening, Fionn comes with six brave battalions; Frenchmen, Englishmen among them, Welshmen, Irishmen, men of Islay.

They sat down, a formidable camp, at the ford where Goll stayed: the son of Morna is sleeping soundly, he has heard neither shout nor turmoil.

Seventeen day-thirds was weapon-clear Iollann without sleep, without slumber, having taken but one draught of clear pleasant water and five berries of the rowan.

'Twas no wonder that pleasant Goll was famished, wearied, exhausted, watching against Fionn of the Fians from Cliodhna's Wave to the Curlew Hills.

At close of night upon his couch, when men and woods were one in hue, Fionn of bright aspect awoke: he rises in the early morn. When he had reached the ford, Cumhall's son, undetected of the others, it is not long till the hero heard there the hero's hollow snore.

Swiftly he came across the ford, found Goll in a heavy sleep: Fionn unsheathed the hard sword above the son of mane-red Morna.

Goll awoke, and not in fright, at the weapon-clang of the fierce sword: raised his hand to his spear, brandished the quivering shaft.

‘Were it my pleasure,’ said Fionn, ‘thou great Goll that ill obeyest me, long since I had set with my blade thy head on a hard wattle of Rowan-tree.

‘I have taken from thee thy shapely shield, and I have taken thy blue keen knife: here, take, ere thou make for home, thy battle gear, my hero.

‘Rise up, Goll, take thy lance, summon to thy side the House of Morna: see there the brave battalions come against thee in the narrow of Cronnmhóin.’

‘My blessing on thee, noble Fionn: it is folly for me not to submit to thee: ten hundred under young Art of the spears, lo! here against thee of my nation.

‘Ten hundred under terror-striking Garaídh, they have come between thee and the ford: raise thy spear above thy arm: seest thou the array of Conan’s hosts?’

‘Protect me thou against them all, and escort me across the ford: ward off from me thy nation and thy kin, ere my mortal wounding befall.’

‘Go forth under my protection into the shallow: quickly, Fionn, seize thy weapons, till I escort thee,’ quoth bright Goll, ‘whole without wound from my nation.’

Goll escorted Fionn of the Fians unwounded of all as he asked—there was the great hero!—as far as the very midst of the army. Five battalions attacking Goll till he got back over the ford: they parted not from the brave hero till he reached the centre of Cronnmhóin.

Oisín’s spear, hardy Caoilte’s spear, and stout Raighne’s lance, high in air they quickly fall like rays into the grasp of Goll.

Firmly, fiercely we make our way under Goll of the good House of Morna—happy his grandsire’s race—ten hundred red shields in the rear.

Goll before us and Goll behind us on high Cronnmhóin of long weapons: we from him and to him as it were the brood of a sow.

Eastward or westward we shook not off Caoilte and Oisín and noble Fionn, Conbrón's son Caireall who loved me, with his seventeen hundred of Scotland's levy.

The House of Cúán, the House of lasting Baoisene, and the House of stout Rónán, Dubh Diothrabh's race that were no weak array, upon our heels as far as Duibhféith.

Then goes Goll out of our midst to the wounding of Caireall of comely form : three hundred he bravely slew on the hard flank of Cronnmhóin.

Hardy Caireall came up to us with Scotland's excelling soldiery : he left ten hundred dead on the bog, the son of triumphant Ua Conbróin.

Fionn flanked us on the road, leading a great grim battalion of young fellows : to aid our fair battalion came Iollann against them.

Few as we were ourselves to Fionn's own six battalions, we abandoned neither hound nor man, with Iollann herding us.

Great was our courage and our confidence till at last night fell on us, till we were left worn out on this hillock of the Rowan-tree.

We were staunch, relying on Goll, against every levy ridge on ridge : now that Goll of the feasts lives not, every man is bold against us.

Garaídh of fame am I : it is no small part of my heart's anguish, Magh Maoín a wilderness since Goll is gone, and I living on the berries of a rowan-tree.

It is a cause of misery and woe, Magh Maoín without the good House of Morna, myself a refugee from the Fian of Fionn under the shelter of thy branches, O Rowan-tree.

Dúnadh Daighre is this western dún, where music and honour were ours : beloved is this lake hard by us, Loch Riach of ruddiest rowan-trees.

Blithely as we were wont to go to the famous chase of Beann Boirne, we would see in beauty from the ridge thy scarlet top, O Rowan-tree.

I will go out into Meath as far as Magh Bile to-morrow : I will burn the womanfolk of the Fian of Fionn : I will not stay under the protection of a rowan-tree.

The next day I will come from the east, I will pass through lovely Gleann Conain : I will eat good apples in the glen, and fragrant berries of rowan-tree.

Here foretold Brendan the famed, and the great prophet will make it good, Heaven for the soul of each one that goes into it, into the earth of the hill of the Rowan-tree.

Druid Diorraing foretold to me, in this wood by my side, that my body should rest in the hollow, beside the hillock of the Rowan-tree.

Thou Rowan-tree.

IV.

THE BATTLE OF CRONNMHÓIN.

The story of the battle of Cronnmhóin—O ye who would fain know it—the reckoning of the valorous heroes, I myself know it well. The House of gift-giving Ronan and the House of warlike Baoiscne : they were in that fray, and the thirty sons of Morna.

The race of Da-Bhoirinn of the trumpets, and the race of Dubh Diotrabh never niggard, into that battle they went together, and the House of Neamhnann.

To engage that hosting, great Goll, son of Morna, remained unslept, uncrossed, as he kept ward.

Watch for a week's space, kept Goll of the famous feats : yet there would be no stouter lord in the battle on the morrow.

Late at night in the shelter of a tree was Goll of the spears of victory : he saw approach him the poet lad whom they called Daighre of the Songs.

One night's loan of that warden, Goll besought of his kinsfolk : his was the speech that would not be checked in a keen-edged debate.

Goll asked for that poet as an envoy to Cumhall's son, to find out if he (Fionn) knew in the Fian a man to withstand him.

Fionn of Almhain asked the Fiana of Ireland altogether, ' Who will go with good heart against Goll of the sharp spears ? '

Fionn of keen speech said that his son had the best right : Oisín of many tongues replied that he would not ward off Morna's son.

Oscar of the great exploits said, ' Good is every son that is like his father ' : no need to say, thought he, that he would not go against Goll.

Answering the king-feinnidh, Fátha Canann said, ' Whoever will be a fool, let him go, so will I not.'

Though it ill pleased our chief-feinnidh, Diarmaid O Duibhne said that he himself would not go in his battle-gear against the band of that Goll.

The son of Fionn's son and daughter, who was named MacLughach, thought it was no deed to be demanded, to go to face the champion.

Fionn, when he was refused, turned his face to Caoilte : after the others quickly, his refusal was just as ready.

Fionn spoke growing angry, having besought them for a while : ' An act like that ye have never done, ye brood of farmers and clowns.'

To meet Goll for the king-feinnidh Cairéall O Conbróin promised : ' It is not such a foolish feat as has ever been promised by a buffoon.'

Daighre brought these words with him to his kinsman's presence : that a reluctant company had undertaken to stay Goll on the morrow.

' There will not come to fight me Fátha Canann or Caoilte,' said Goll ready of word, ' nor the nobles of the House of Baoisene.

' I tell my brother, since it is he that will not repeat it, that I reck no danger of Ua Conbróin with his nobles.'

Goll believed these tidings that Daighre Duanach told : having instructed him, the poet left him.

Goll went afterwards to listen to the House of Baoisene, to learn who should dare to come against him joyfully.

He heard the great array being arranged by the king of the Fian, the Fians of the Five Fifths together against Goll.

' I send Caoilte the accurate and shaft-strong Sen-Iobhar : to stay Goll will not be out of their power : the king of Lochlainn's sons and their brave host.

‘Donn Mor of Monadh Eachtcolla, the two sons of Ruadh of the Scottish border : this band of feats is wont to be in the front of the valiant fight.

‘Goll of Golba and Cas of Cuailnge, the two king-feinnidhs of the Ulster Fians : the people of the two clear pillars together staying the champion.’

Though Fearrdhomhain was a king-feinnidh over fierce and formidable Fians, it was folly for himself to oppose Morna’s son.

The king-feinnidh of Ui Chinnsealaigh, he deemed himself a successful king : bad was the outcome of his strategy against Goll in this battle.

The Fians of Ormond come in to the battle like all the others : many a youth was stomach-sick for fear of Goll of the fierce exploits.

The Fians of Desmond were called upon by Muirn’s son at that time : though it caused them great confusion, they came hither in arms.

The sturdy Fians of Thomond, amid the Fian they come : that was their loud lament before they separated.

By the son of Muirn of the Lovely Neck the Connacht Fian was asked to join the rest in dealing blows against Goll in the fray.

The Rough Household were sent by the son of Cumhall Ua Baoiscne, a fierce band with pearly weapons, against Goll on that side.

The House of mighty Neamhann the son of Cumhall deemed, till they were sent into that fray, that Goll had met none to withstand him.

With not a man missing, on the north side of Cronnmhóin Fionn placed that band along with Caireall Ua Conbróin.

The King of Leinster of heavy fruit, Munster’s two kings, though it was [a mark of] subjection, on the south side of Cronnmhóin, Fionn himself and the House of Baoiscne.

Goll famed for deeds came away after this division, till he came up to the king-poet who was called Daighre Duanach.

Since that heavy host was to be called on by Fionn to stay Goll, he asked the poet which of the House of Morna was this Goll.

‘Thyself they have named, since the day the battle of Cnucha was fought, “Goll” because thou wast maimed in the eye : there Cumhall struck thee.

‘For fear of thy hand that name was hidden from thee by warlike Muirn’s son, O hated high-achieving Goll.’

‘If against me are gathered all that Cumhall’s son has named, needs must preparation be made for them ere that army come up to us.’

After that watch that Goll had kept for seven nights, his keen-edged weapons were set beside Iollann in a bundle.

A spell of sleep was taken thereafter by Morna’s son, so that Fionn heard the groaning breath of the hero hard by the oak.

Fionn set off alone to find out who slept thus, till he spied the one youth with none in his company.

The king-feinnidh meditated, since they were alone, the slaying of Goll foolishly, for none would know who should have done it.

Fearghus Wine-mouth arose out of his sleep to follow Fionn : he saw deed-achieving Goll, and Fionn about to smite him.

Then spake that poet to Cumhall’s son in edged words : not to attempt treachery, fame lasts longer than life.

Gold-weaponed Iollann awoke when he heard Fionn and the poet : by the son of victory-reckoning Cumhall duel forthwith is demanded.

Goll refused to fight that duel with the Fian’s king : he said it was ill-tasting for leaders to fight each other.

Fionn the prince-feinnidh said that that was not his reason : that were Goll in his battle-gear he would desire to slay him.

Fionn put that harness piece by piece on his limbs : Goll rose up in manly guise thereupon against him.

Fionn objected to doing that combat with Morna’s son : said that combat were not seemly, unless all men might look on.

The two king-feinnidhs part in that hour from each other : foolishly they fixed a day of meeting on the morrow.

Readily answered, when Glas Greine had been unfurled, the two right active good heroes Cronnmhóin’s tryst against each other.

Cumhall's son full crafty stayed not for the son of Morna : with foresight he distributed all his men on the out-gates of the bog.

Ua Conbróin and all we have named above in the first part of this tale, against rear-protecting Goll they all advanced together.

The onset of Goll of many exploits was not a face to a friend : the way of a hawk at small-birds was how he went against them.

The sons of Lochlainn's king of the swift barks were in the forefront of the fight : Morna's son dealt swift death to them, and their woe was none the less.

Ossory's host under Fearrdhomhain, who of that host was not slain? the Ulstermen there lay keen-wounded, no better fared the King of Scotland's sons.

The noble Fians of Ormond withdrew not unscathed : the Ceinn-sealaigh said that this battle was not what they were used to.

And the Desmond Fians were torn up in that fight by Morna's son : I am not astray about it—every hero of them in two pieces.

The gift-giving Fian of Thomond, in that affray though they obeyed—what know I if ye have heard?—they did not escape for that time.

I will not over-lengthen what was done by Morna's son : one man to boast the news came not away of this host.

By Fionn on the other side the sons of Cormac were routed : great was the cause of haste : Goll covered the retreat from him.

To the stream-green Shannon in that hour he turned—no more difficult movement was ever met—till he sent them past his flank.

Goll made active work, few or many though they were : till they reached Duibhfheith they suffered neither death nor wounding.

The House of Baoisene was left that day in rueful plight by the single hand of that Iollann : thus the tale is told.

Though lovely be that rising ground on which ye stand, ye churchmen : mournful to-day am I as I tell this tale.

I am the king-feinnidh's son who was called Oisín of exploits : long am I wandering in mind : Patrick, that is my story.

The Story.

V.

THE BATHING OF OISIN'S HEAD.

Woman, bathe this head of mine : long since it parted with the Fian of Finn : this year and five, a long space, it has had no woman to bathe it.

This night sixteen years ago, happy was I with my fine head of hair : hard to know in it that head since it lost its wave-yellow torch-flame.

Ah, me ! that is the poor head that hounds used to raise their hound-cry round : if it was the day on Leitir Lon, it would have women to bathe it.

Its outing to Leitir Lon—an outing on which great spoils used to be taken—when we killed brown stags above the brink of Loch Liathdroma.

An argument we had over there, I and light-footed Caoilte, when we divided the pleasant chase through quarrel and contention.

Darling Caoilte said—a man that was no shirker of combat, that excelled in bestowing cow and horse—that he was the greater champion.

I said he spoke untruly, the true prince,—it is no falsehood : though it fell out that I said so, dear Caoilte was indeed my friend.

Caoilte went to Ceann Con, I go to Leitir Lon : Caoilte with his fortunate folk, and I my lief alone.

Caoilte of the battles did not kill that day with his swift shooting—the man that often won fame—but one doe and one stag.

I vow to you, woman—it is no time for me to tell lies—that there came out with me over the plain thrice fifty fierce stags.

By thy hand, young woman, the cooking of Formaol profited : thrice fifty stately stags in this place, with fifty pigs thrown in.

My shooting on Leitir Laoigh was not the tender shooting of a stripling : thrice fifty deer on the field, with the threescore wild pigs.

The hound I held in my active hand—Gaillfheith, Fionn mac Cumhaill's hound—there never touched the warm earth a hound that could win the day from Gaillfheith.

The small spear I had in my hand—seven rivets holding it—often had my hand been on its shaft, along the slope it was not unsteady.

A good spear was Fionn's spear : there was great venom in its steel-blue point : anyone whose blood it ever let never tasted food in his life again.

If it were that day, woman, to come to me above any man, thou wouldst wash my two hands, thou wouldst not avoid me.

It is a pity thou didst not do this for me, thou quiet, fair-haired girl, to lay my head on the cold pile of stone, and to wash for burial my poor bald pate.

Fine was the beauty of the fair hair that all men saw on my head : it has left me for good and all, till I am a disease-smitten grey-face.

Fine was the lustre of my hair, it was a fine setting for a body : never came through head's bone hair so good but the hair of Fionn.

Aye, and these teeth up here, away up in the old head, they were once on a time that they would crunch yellow-topt nuts.

They could gnaw a stag's haunch, hard and hungry and houndlike : they would not leave joint or jot of it but they would make mince-meat of.

Aye, and these eyes up here, away up in the old head, though they are roots of blood to-night, they were once thin pearly gems.

On a night of dark blind weather, they would not cause a stray step : to-night, though I should look out, I cannot see the fair.

Aye, and these legs below, nothing could have wearied them : to-night they are bowed and bent, pitiful, shrunken-sided.

Though they are without power or vigour—I cannot even turn them—they were swift on a time to follow the phantom of Fionnmhagh.

The phantom of Fionnmhagh on Magh Maoin, we got a turn of his ill-nature : on Sunday he was on the plain of Meath, when Cormac took (?)

The Fiana ran towards him, sure they were that they would overtake the phantom : they did not overtake him, though fierce their effort, except Oisín in Argadros.

The poor Oisín thou seest here, he encountered great harm and hardship, following the phantom southwards to cold Bearnan of edge-feats.

There he leapt a bold leap, highly, terribly, outlandishly, and he reached its arm with swiftness, up in the air he struck it.

I dealt a brave and hardy blow over its hideous clammy arm: I smote, without scarcity, on the eastward, the gold from its paw into the shield.

The little shield that was on my arm, over which I hewed the monster's paw, even had it desired the gold, it would have had it in its middle.

Ten rings in it of gold for Fionn, and ten for Croibhfinn, ten of them for Goll's daughter, and ten for the daughter of Iorgholl.

The reckoning of its gold from that out, besides gold that was hidden, even a seer does not know, for the greatness of its treasures.

I know ten hiding-places of Fionn's of treasures that I remember: pity they should be under the warm earth, each hiding-place having ten treasures.

His handsome drinking-horns are there, beside the pillar-stone of Carn Aodha: on the hillock hitherward from it he hid ten garments.

Beneath it are hunting spears wherewith red-headed stags were wounded: dear was the hero's hand that grasped them, meetly the stone of Almhain hath covered it.

Goblets that held the ale are there, beside the waterfall of Modhorn: let whoso seek them might and main, they shall not be found till the end of all.

These and the other treasures of Fionn, above all men might I reveal: I know no treasure of them all without its mounting of white bronze.

All we got in the lasting world, they would be numerous to recount: all that we laid in peopled earth will not be found till doom, woman.

I am left behind all these—it is right to thank the Lord for it—without vigour, without power while I live, at the back of Cionaodh's fortress.

Patrick's baptism is better for me than the deceitful bathing of women, protecting churches and peoples and habitations: if God permits it, do it, woman.

Woman.

VI.

THE FRAY AT LOCH LUIG.

Our night was cold in Loch Luig: we got no rest: when Fionn of the Fian went to the chase of rugged Eichtghe.

Aodh son of Morna son of Gara comes to bring us to a feast—his decision was to bring us all to Loch Riach of the kings.

Fionn himself went not with him but stayed on the green mountain: the huts were in the garth: it was a *geis* for him to leap a camping place.

We went five men courageous and twenty famous warriors; four with each youth went forth, five-and-twenty under arms.

We rested after our hunting, as many as we were of Fians: though our force and our fame were great, we were glad to get a night's sleep.

At Dumha Mhuc, Cormac had a rearguard, Lunna and his big sons; they were a full valiant division.

After this we went to his house: better for us we had not gone at all: a dispute befell, not happily: it was no friendly meeting.

We went to the Lios of the Wells, and we did not get admission: they thought no more of all our music than of the wolves of the wood.

Diarmaid O Duinn said, 'If the gate be not opened to us, I will leap the rampart before me that I may avenge my despite.'

Diarmaid O Duibhne leapt that rampart without taking counsel—the agility of his legs was agile indeed—and he opened the door to us.

On the other side by twilight rise Lunna and his big sons, fifty clean-cut Norsemen—it was a contest well matched in fierceness.

The host kill each other above the border of the green mountain ;
neither comrade nor friend escaped of the light-armed youths.
Diarmaid O Duinn fought with Leacach the fierce from Lochlainn ;
Mac Lughach the able fought on the slope with Leacán.
Renowned Oisín fought with full valiant Lunna : and Oisín was
hard pressed in fight by the outlander.
I fight on the northern side with hardy Gíorcall on the slope :
Oscar was engaged by Greallach of the gravel lands.
We were ten in this way, we and the outlanders : our weariness
came not till day with its full light.
On the morrow's morn we all abandoned our missile casting :
Oscar of weapon-feats beheld Oisín in straits.
Oscar's spirit rose when the hard hand-to-hand fight was knit : and
he quickened his hand in the hope of rescuing Oisín.
Oscar beheaded Greallach with his leaping sword of virtue : he
slew Lunna the mariner : Oscar was worn out by it.
Towards able Mac Lughach rushed Oscar to slay Leacán : he went
to his country across the stream of nighness (?) : the head of
swift Leacach was taken off.
Great Oscar came up to me after victory of spoil and combats : we
rested on the slope of the hill after victory of spoils and duel.
The cool water of Loch Luig, wo to him that mixes it in his food :
for in it were left that time the Norsemen lying.
Cormac, grandson of Conn, is angered about his men against Cum-
hall's son : he grieved till his dying day for the death of his
rear-guard company.
Flaithrí and Fíothal are summoned to the presence of wrathful
Cormac the sage : to give judgment in no light cause between
Fionn and Cormac.
The men were awarded guilty : it is no right to deny the first guest :
the judgment of the pure judges was, that they were guilty in
their refusal.
I have not seen Oscar's equal in giving battle or single combat,
except the hero Lughaidh Lágha, against any heavy odds.
All the champions of the earth, let them be in one man's body,
grievous bloodshed they had suffered from the sword of mightily
wounding Oscar.

There has not come on earth since battle-armed Conall a hero
more spirited against odds than Oscar of the great deeds.

There has not taken lance in hand the equal of Diarmaid of the
modest face, anear or yet afar, since Lugh Long-arm.

Oisín would have stood his ground best after the champions of
Ireland, were quarrel but allowed him, against twenties or
single adversaries.

Fierce MacLughach used to blood his sword first of all in combat :
he used to excel them all in taking the spoil of his first slain.

I know not my own fault : as good a man as any in the comparison.

I used to take no advantage in combat, and to avoid no odds.

That is the true account of us, my comrades and fellow-guards :
the Fiana of Finn would believe the account I am giving.

From the house of Muireadhach, son of Flann, and of Manainn from
Maona, I used to seek crags and havens and chilly heights.

Fionn of the Fian foretold for me that, after the Rising, the sun
should come across my cheek in Ard Da Fhian refreshingly.

Ard Da Fhian I do not know on the surface of land or earth, but
be it near me or far away, I shall get a place of coolness.

Cold.

VII.

CAOILTE'S MISCHIEF-MAKING.

I boast the morning for the deed : we were blood-stained and giddy :
the Fians used to wash off their blood above the banks of Druim
Eoghabhail.

I hewed down the hero without ruth, where we held our struggle,
when we fought the battle there in which I carried off the head
of Cuirreach.

I made lively play that day, I gave warning of wastings, I let their
calves go to their cows in all Ireland weapon-strong.

I made lively play that day, I gave warning of wastings, with
skilful feat I caused weeping in every house in Ireland.

I made lively play that day, I gave warning of wastings, and by me
were burned utterly the mills and kilns of Ireland.

Next were let loose by me the swift horses of Ireland: I escape them by the swiftness of my feet until I reached Argad-ros.

Next I went over (to Tara) and the doorkeeper admitted me (?), and that night without doubt I was candle-bearer to Cormac.

Then said to me over there the noble high overking of Ireland, 'A marvel is the thing I see with full heed, Caoilte's two eyes in my candle-bearer.'

'Bless thee, say not so,' quoth Fionn, quoth the chief of the fair-haired Fiana; 'though I am in fetters in thy house, do not revile my people.'

'That is not Caoilte's mind, beyond any man of thy folk of songs: he would not carry a shapely candle for all the gold in thy coffer.'

When the drinking was finished by the full fierce and mighty king, I go with him—it was no crooked step—till he reached the common house.

To this end I brought southward—greatly I desired its harmful power—and I brought with me with full intent the moss of high Seasgann Uairbheoil.

I gave in warm Tara one companion's wife to another: the wife of this companion I give away to that bedfellow.

I brought Cairbre's wife in sooth, and gave her to Cormac: I brought Cormac's wife likewise and gave her to Cairbre.

I put the king's sword in my own sheath, though it was a bold deed: my own sword Bright of Hilt I placed in Cormac's sheath.

Having fooled him, I asked him at rising time on the morrow, 'Will you tell me now what would ransom my master?'

'If thou fetch here the fierce wild man, and the taloned soaring griffin, and the ravens of the wood of Dún Dá Bheann, two ducks from Loch Goibhneann.

'Two martens from leafy woods on the side of Druim Dhá Raon, and two otters next from brown-white Coradh Doghair.

'Two stags from high Eichtghe, two blackbirds from Leitir Lonnghairg, two wrens from Dún Aoife, two "dog-heads" from Corraoife.

‘Two “troses” from Doire Dhá Dos, two turtle doves from Damhros, two bernacle geese from Loch Dá Dhall, the two swans of Iorros Domhnann.

‘The lanky fox of Sliabh gCuillinn, two wild dogs (wolves) from Boireann, two swans from the wood of blue Gabhra, two woodcocks from Fordruim.’

Great was the ordeal he laid on me, it was not easy to fulfil: it brought me fiercely into strife, to have to follow the pursuit.

I start in pursuit across the lawn—it was a mighty work for one day: yet it were a pleasant deed, a cunning order, to ransom the son of Cumhall.

The raven went southward from me—greatly I desired its harm—to MacLughach’s ford, known to thee, on the south-west of Lurgan.

The duck went from me through the mire, it was not easy to catch her, over the banks of the swift Barrow, over the shallow of Inbhear Dubhghlaise.

Where the wild man left me, when I was at the end of my strength, was in the middle of the rath of the Fian of Fionn, but I captured him in Crumlin.

I caught the crane by the neck: though she did not like it, she came: and I brought her with me under my control to ransom Fionn from Cormac.

All the hardship I met with them will come against me as long as I live: over each wild and each slope I reached the side of Loisionán.

I have parted with my friends: woe has come in my time: few were my foes each second day: at every time I boast it.

I boast.

VIII.

THE CRANE-BAG.

I have a question for thee, Caoilte, man of the interchanged weapons: to whom did the good Crane-bag belong that Cumhall son of Tréanmhór had?

A crane that belonged to gentle Manannán—it was a treasure of power with many virtues—from its skin, strange thing to prize—from it was made the Crane-bag.

Tell us what was the crane, my Caoilte of many exploits, or, tell us, man, why its skin was put about the treasures.

Aoife, daughter of dear Dealbhaoth, sweetheart of Ilbhreac of many beauties—both she and Iuchra of comely hue fell in love with the man.

Iuchra, enraged, beguiled Aoife to come swimming, it was no happy visit : when she drove her fiercely forth in the form of a crane over the moorlands.

Aoife then demanded of the beautiful daughter of Abhartach :
‘ How long am I to be in this form, woman, beautiful breast-white Iuchra ? ’

‘ The term I will fix will not be short for thee, Aoife of the slow-glancing eyes : thou shalt be two hundred white years in the noble house of Manannán.

‘ Thou shalt be always in that house with everyone mocking thee, a crane that does not visit every land : thou shalt not reach any land.

‘ A good vessel of treasures will be made of thy skin—no small event : its name shall be—I do not lie—in distant times the Crane-bag.’

Manannán made this of the skin when she died : afterwards in truth it held every precious thing he had.

The shirt of Manannán and his knife, and Goibhne’s girdle, altogether : a smith’s hook from the fierce man : were treasures that the Crane-bag held.

The King of Scotland’s shears full sure, and the King of Lochlainn’s helmet, these were in it to be told of, and the bones of Asal’s swine.

A girdle of the great whale’s back was in the shapely Crane-bag :
I will tell thee without harm, it used to be carried in it.

When the sea was full, its treasures were visible in its middle : when the fierce sea was in ebb, the Crane-bag in turn was empty.

There thou hast it, noble Oisin, how this thing itself was made :
and now I shall tell its faring, its happenings.

Long time the Crane-bag belonged to heroic Lugh Long-arm : till
at last the king was slain by the sons of Cearmaid Honey-
mouth.

To them next the Crane-bag belonged after him, till the three,
though active, fell by the great sons of Mile.

Manannán came without weariness, carried off the Crane-bag
again : he showed it to no man till the time of Conaire
came.

Comely Conaire slept on the side of Tara of the plains : when the
cunning well-made man awoke, the Crane-bag was found about
his neck. Etc.

IX.

GOLL'S MALEDICTION.

My curse on the House of Baoiscne, at end of night on the crag :
they should learn my wrath if my friends were many.

My blessing on the House of Morna, that has suffered hardship
from many unearthly beings : to-night though it be the end of
night, on the House of Baoiscne my curse.

All except Fionn alone : by his edge hath phantom fallen : bad
for me the end of his craft : on the House of Baoiscne my
curse.

Often I met with straits in a hostel, though I am worse beset
on the crag : I shall be for ever lamented : on the House of
Baoiscne my curse.

Daughter of Conall of Cruachain, whose friends are few, bring a
blessing to my friends, bring the Leinstermen my curse.

Sgiath Breac son of Dathchaoin lives not : there is no other
reliance since my friend is gone : no more lives Goth
Gaoithe : on the House of Baoiscne my curse.

I got the haunch of a wild stag from Caoilte, and it was a friend's
gift : my blessing on him seven times, on the House of Baoiscne
my curse.

I am not thankful to the House of Ronan, my many friends are no more : that is the end of my lay : on the House of Baoisene my curse.

When Patrick comes to Banbha, it shall not be an abode of evil beings : I leave my welcome to meet him, to the House of Baoisene my curse.

My curse.

X.

GOLL'S PARTING WITH HIS WIFE.

‘ Woman, take away my tunic : rise up and go from me : prepare to depart, clear one of rosy cheeks, the morn before my slaying.’

‘ O Goll, what way shall I take ? alas for those whose friends are few ! rare is the woman that has grace, when she is left without head, without lord.’

‘ Seek the camp of Fionn of the Fiana in its place on this westward side ; wed there, gentle one of red lips, some good man worthy of thee.’

‘ What man there might I wed, my great Goll that wast kind to me ? where might I find west or east thy equal for a bed-fellow ? ’

‘ Wilt thou have Oisin son of Fionn, or Aonghus son of Aodh Rinn, or muscular bloodstained Caireall, or the hundred-wounding Corr Chos-luath ? ’

‘ Conall of Cruachain is my father : I am fellow-fosterling to Conn of the Hundred Battles : brother to me in the northern land is Ceidghein son of shaft-stout Conall.

‘ It is the harder for me to leave thee, that thou art my gentle sweet first husband : seven years of bravery ago, thou broughtest me, husband, to thy couch.

‘ From that night until to-night, thou hast not shown me a harsh mind : from this night out I will not be light-minded, I will belong to no man on the surface of earth.

- ‘Thirty days living without food scarcely was ever man before thee :
a hundred heroes, Goll, by thy hand have fallen on the narrow
crag.’
- ‘Wide is the sea around us, and I on the narrow of the crag :
hunger for food is betraying me, and thirst is overmatching
me.
- ‘Though hunger for food is betraying me, though fierce is the
warfare of the five battalions, still more it takes the beauty
from my cheek, to have to drink bitter-strong brine.
- ‘My own twenty-nine brothers if one man of the Fian had killed, it
would make my peace with him (were he) to relieve me for one
night from thirst.’
- ‘Goll son of Morna from Magh Maoin, eat those bodies at thy side :
it will relieve thy thirst after [eating of] the men to drink the
milk of my breasts.’
- ‘Daughter of Conall, I will not hide it—ah ! it is pitiful how this
thing has befallen—woman’s bidding north or south I will not
do and have never done.’
- ‘Ah ! Goll, it is a woeful plight, five battalions or six against thee,
and thou on the corner of a hard crag, a bare lofty chilly
crag.’
- ‘That, O red mouth that wast musical, was my one fear on wave or
lánd—Fionn and his Fian pressing on me and I without food
in a narrow corner.
- ‘I have stained my shafts right well in the bodies of the House of
Tréanmhór : I have inflicted on them suffering and hardship,
I have killed shaft-strong Cumhall.
- ‘I brought the Munstermen to grief on the Tuesday in Magh
Léana : I delivered battle bravely on the morn in Magh
Eanaigh.
- ‘Eochaidh Red-spot son of Mál, of Ulster’s proud-faced over-king,
I plunged into that hero my spear : I brought them to sorrow,
woman.’

Woman.

XI.

THE KINDRED OF FIONN.

Fionn the Poet was a man of beauty, he was a noble leader of Fiana: though we called him Fionn the Poet, he was a dexterous mighty king.

Fionn the Poet was a man of speech, it was he that we called Tréanmhór: he excelled rather in the strength of his feats, nevertheless it was a fitting name.

Two sons had Fionn of valour fierce, Fearghus Luaithfhionn and Eoghan: from them sprang, I know it certain, all the best of the Fiana of Ireland.

One son had noble Eoghan, Oilill muscular, right brave: two sons had Oilill, 'tis truth, Dáire brown and Dorchaidhe.

Fearghus Luaithfhionn, herolike his strength, I am learned in his history: him his foster-mother here called in excess of joy ' Baoisene.'

Three sons had renowned Baoisene, brave Cumhall, boaster of victories, Criomhall and Aodh Ollach, the greatly fierce and great achieving three.

One son Aodh Ollach had, wrathful right featful Lughaidh: one son of the same Lughaidh, fortunate branch-handed Feardh-omhann.

Two sons had comely Criomhall, Morann of triumphs and Aodh—beloved the pair of warrior-like grasp, in one day they died.

Oisin son of Fionn of furious valour, Fearghus, Caoinche scarlet-clear, Uilleann, Faobhar, handsome Raighne, beloved were the comely perfect six (brothers).

Five sons had great Oisin—Oscar and fierce Fear Logha, Eachtach, Uladhach that stayed, and Dolbh Sgeine bright of shield.

One daughter had Fionn of valour fierce, whose name was Lughach, white of hand: man's part she aimed at, curbing her nature, and forsook her womanhood.

One day that they were on the slope, Lughach and Dáire, in the chase, Dáire went, though not easily, unto Lughach in one bed.

Lughach became pregnant by the deed from Dáire, though it was bad friendship : at nine months' end she bears a son that was the envy of the Fiana.

'A wicked lad,' said they all, 'O son of Cumhall of Almhain': Gaoine was his name, for his begetting was a prank (gaoine), Mac Lughach his name after his mother.

XII.

THE HOUSEHOLD OF ALMHA.

Let us behold Fionn's house in Almha, where kingly warriors used to come : I see that there lives of it no more door-post nor wattle nor pole.

Little I care for the bare site, now that the sunburnt warriors are gone : Ua Baoiscne's seat, though once 'twas gay, to-night is grassy surface-green.

Fair-haired women, with rings of gold, once were here, with drinking-horns : warriors that were staunch in battle, with many-coloured clothing.

Three hundred good cups for strong drink, with thrice fifty golden vessels, thrice fifty goblets of white silver that held the hazel mead of May.

One golden cup, a lovely treasure ; a vat of yew for six hundred to drink from : a candelabrum seven feet high, of gold and silver and precious stuff.

A reckoning of a hundred spotless couches, thirty warriors to every bed, around the carven couch of gold of Fionn son of Cumhall, son of Tréanmhór.

Golden ornament throughout, with golden pillars : couches of wattle and plank, a youthful soldiery on the floors.

In comely wise the Fian would come with packs of hounds in handsome leash : thus they were wont to come home, each man bearing his spoils of the chase.

'Twere hard to count the Fian of Fionn, great Patrick of sweet-sounding words, unless there might be there within some one who knew their names.

Oisin, son of Fionn, the host was the better for him, Domhnall of bent glance, foot-swift Ceallach, Mac Míleadh and noble Eachluath, Dubh Dromán, and Dubhán.

Oisin's five sons who were not foolish, Oscar and full-wise Fear Logha, [Eachtach] and Uladhach each time, and shield-bright Dolbh Sgéine.

Diarmaid Ó Duibhne from the Brugh, and the ten Oillills from Eadar, ten Dubhthachs from the ridges of Breagha, the ten Moranns of Tailte's plain.

And ten Cormacs from the *Cathair*, ten Cians, ten Arts, ten Aithghins, the ten Muireadhachs of Magh an Sgáil, ten Conns, ten Flanns, ten Faoláns.

Ten Feardhomhains, ten Ailbhes, ten Collas from the bounds of Cairbre, ten Connlas, ten curly Criomhthanns, ten Fiachras and ten Fearghuses.

The ten Fearghuses of our race, the ten Dáires from Dáirfhine, the ten Muirtheimhnes of the sea, ten Donnghuses, ten Donnachads.

Caol Cródha and Conn son of Feabhal, and the Glas son of Dreamhan, Gofraidh of Gleann and Fionn the white, Guaire, Criomhthann and Cüán.

Tell thou, their hunting was notable, Cathal, Dubhán and Druim-dhearg, Dubh Róid and Ciothach and Conn, Maine and Art and Iorgholl.

Dubh Róid and Dubh Draighin, Faolchú of hard-tempered sword, Glac son of Dearg, son of handsome Diothrabh, Aodh son of Criomhthan son of Camlaibh [Amhlaibh?].

Sealbhach whose speech was musical, Aodh the Fair, Cüán and Eanna, Banbh Sionna and Rionnolbh keen, Mac Deighe and Mac Deithchill.

Dubhán, Dubh Róid, Dubh Dála, Dubh Droma, son of Seanchadh, Flaithre of sharp edge, man of two exploits, Garbh Doire, Dáire, Donnghal.

Suibhne, spear-bearing, smiter of the host, the three sons of brow-red Aille, Fear Mumhan, Manradh of honour clear, Dorn Tar Malaigh and Guaire.

The two Cüáns from Cuala, the two Brans, they were enduring,
Fál Feadha and Fear Sgéith, and Glas son of rough gray
Gadal.

More I mourn the death of skilful Colla and of Conn and Iaconn
and Maine and Corc and Ceallach that were handy about
slender points.

The death of Oilill and Breasal, not to us it was no loss, the death
of Eochaidh and Aodh with their shapely spear-heads.

Three clowns were there within, Cas and Cathmhaol and Cualann,
three jugglers, a gentle way, Cleas and Cinnmhear and Cuit-
bheadh.

The three grooms of Fionn's house, when they used to be in
Crumlin, the colour of their six soles was not nice, Corr and
Lonn and Luath.

The three fools of Fionn's house, Meall and Maol and Cnap : though
they used to follow the Fiana, not much wisdom had the three
lads.

His three good butlers, Drúcht, Dásacht and Daithe : his three
doorkeepers, a saying without deceit, Druid and Iath and
Oslaic.

Fearghus Fion-bhéal, Fionn's poet, he was ecstatic, he was sweet of
word : Mac Samhain his just judge, Aodh of the blue nails his
candle-bearer.

Beautiful was the bevy of women that were on the banks of Loch
Lurgan, with the daughter of comely Cearmaid, with Leanna-
bhair, with Leannchaomh.

With the little woman, sweet-voiced Blánad, with Earc, with stately
Sáraid, with Maine, with Eadaoin, with Saor, with Aillbhe,
with Cruithgheal the fair-haired.

With Bearrach the freckled, with Bé Bhláith, with tall Téa,
daughter of Rónán, Finneabhair finger-slender, of many accom-
plishments, Eadan the beautiful and Aobhdhonn.

Rónán's son has passed away : all foretold that it should come : by
the will of the Son of God, a keen pleasure, by the will of the
good King I have beheld.

Let us behold.

XIII.

THE HEADLESS PHANTOMS.

This is a fair in Magh Eala of the king : the fair of Liffey with its brilliancy : happy for each one that goes thither, he is not like Guaire the Blind.

Guaire the Blind was not in truth my name when I used to be in the king's house, in the house of excellent Fearghus on the strand over Bearramhain.

The horses of the Fiana would come to the race, and the horses of the Munstermen of the great races : they once held three famous contests on the green of the sons of Muiridh.

A black horse belonging to Dil, son of Da Chreag, in each race that they held at the rock above Loch Goir, he won the three chief prizes of the fair.

Fiachra then besought the horse from the druid, his grandfather, gave him a hundred cattle of each kind, that he might give it in return.

'There is the fast black horse for thee,' said Fiachra to the Fiana's chief : 'here I give thee my sword of fame, and a horse for thy charioteer.

'Take my helmet equal to a hundred, take my shield from the lands of the Greeks, take my fierce spears and my silvern weapons.

'If it please thee better than to have nothing, chief of the Fiana, handsome king, thou shalt not go off without a gift, chief of the blade-blue Fiana.'

Thereupon Fionn himself arose : he was thankful to Eoghan's son : they salute each other : not without stir was their rising together.

Fionn went before us on the way : we come with him three score hundred ; to Cathair to Dún-over-Lake, 'tis there we went from the fair.

Three days and three nights in high honour we spent in Cathair's house, without lack of ale or food for Cumhall's son from the great king.

Fifty rings Fionn gave him, fifty horses and fifty cows : Fionn gave the worth of his ale to Cathaoir son of Oilill.

Fionn went to try the black steed to the strand over Bearramhain ; I and Caoilte follow in sportiveness, and we race right cunningly.

Even we were not slow, full swift were our bounds : one of us on his left, one on his right—there is no deer we could not have outrun.

When the king (Fionn) noticed this, he spurred his horse to Traígh Lí, from Traígh Li over Traígh Doimh Ghlais, over Fraochmhagh and over Fionn-ghlais.

Over Magh Fleisge, over Magh Cairn, over the Sean-umair of Druim Garbh, over the brink (?) of the silvery Flesk, over the “Bedside” of the Cochrainn. Over Druim Eadair, over Druim Caoin, over Druim Dha Fhiach, over Formaoil.

When we had come to the hill, we were first by eight times : though it was we that got there first, the king’s horse was nowise slow.

‘This is night, the day is ended,’ said Fionn in good sooth : ‘folly it was that brought us here, let us go seek a hunting-booth.’

As the king glanced aside at the crag to his left, he saw a great house with a fire in the valley before him.

Then said Caoilte a stout saying that was no matter for boasting : ‘Till this night I have never seen a house in this valley though I know it well.’

‘Let us start off,’ quoth Caoilte, ‘and visit it; there are many things that I am in ignorance of :’ a welcome, best of all things, was given to the son of Cumhall of Almhain.

After this we went in on a night’s visit that was rued : we were met with screeching, wailing, and shouting, and a clamorous rabby household.

Within stood a grey-haired churl in the midst : he quickly seizes Finn’s horse : he takes down the door on this side from its iron hinges.

We sit down on the hard couch that has to rest us all at once : the log of elder that is on the hearth has all but quenched the fire.

The unmusical churl spoke a speech that did not greatly please us :
' Rise up, ye folk that are within : sing a song for the king-
feinnidh.'

Nine bodies rise out of the corner from the side next to us : nine
heads from the other side on the iron couch.

They set up nine horrid screeches : though matched in loudness,
they were not matched in harmony : the churl answered in
turn, and the headless body answered.

Though each rough strain of theirs was bad, the headless body's
strain was worse : there was no strain but was tolerable
compared to the shriek of the one-eyed man.

The song they sang for us would have wakened dead men out of the
clay : it well-nigh split the bones of our heads : it was not a
melodious chorus.

After that the churl gets up and takes his firewood hatchet, comes
and kills our horses, flays and cuts them up at one task.

Fifty spits that were pointed, the which were spits of rowan—on
each in turn he puts two joints and sticks them round the
fireplace.

No spit of them had to be taught (?), as he took them up from the
fire ; and he brought before Fionn his horse's flesh on spits of
rowan.

' Thou churl, take off thy food : horse-flesh I have never eaten, and
never yet will I eat, for the matter of going foodless for one
mealtime.'

' If for this my house has been visited, to refuse food,' quoth the
churl, ' it will fall out pleasantly for you, Caoilte, Fionn and
Oisin.'

With that we started up to get our swords of temper : each man
seized another's sword—it was an omen of fist-play.

The fire that was set is quenched, so that neither flame nor embers
were visible : a dark and murky corner is narrowed round us
three in one place.

When we were man to man, who should prove our stay but Fionn :
slain outright were we, but for Fionn of the Fian.

Man against man we were in the house, the whole long night till
morning, until the sun came in at rising time on the morrow.

When the sun rose, down fell each man eastward or westward : into each man's head a black mist came, till they lay lifeless in that hour.

Not long we were in our swoon : we rise up hale and sound : the house had vanished from us, and vanished from us are the inmates.

The party that had fought with us were the Nine Phantoms from Yewvalley, to avenge on us their sister whose name was Cuilleann broad of foot.

In this manner rose Fionn—his horse's reins in his hand : the horse was whole, head and foot : every injury had left him.

I am Caoilte the beloved, left behind the faultless heroes : greatly I miss it out and out that I no longer see the Fair.

This is the Fair.

XIV.

THE ENCHANTED STAG.

We held a hunt after Hallowtide in the Gorge of Balar's Pig, having passed over Magh n-Ithe, two hundred warriors well weary.

A heavy hog of the breed of Balar's swine we killed after the Hallowtide : a boar of grisly shape, of power, wherefrom the gorge is named.

None had dared to kill him but the Fian of Fionn of surpassing might : of the breed of the swift agile swine that Balar the stout smiter kept.

It was I that first engaged the hog and fought with the great pig : three miles of the hill-top I bore that pig upon my shoulder.

We were in the Pass of Sruthair, one hundred right shapely warriors : with a week's eating in the hog for both hound and man.

Our hunting—it was the glorious hunting that gave the Cooking Copse its name : a hundred stags from every oak-grove that held a bush we laid low around Ruadhros.

A hundred deer, a hundred stags, we killed with our light spears : the sand was red with their blood, though it was a salmon-strewn strand that day.

Oh for the day at Nuadha's-Hand—thou graceless woman that art so surly!—on the chase of Inis Bo Finne when Donn of Dubhlinn fell.

A hundred tender (?) maidens Donn brought with him from the Sith of Aodh: it was a high emprise, it was a famous enchantment, it was an unlovely shape that came on him.

A queen had Aodh without blemish: she fell jealous about the maidens, she turned them into cold deer ranging the plains without escort of horsemen.

Though it was she that wrought the evil, she protected them from peril: no one dared to touch the deer: Donn was herding them.

Ten times was word sent from the queen to strong Donn in secret, that she would be sleepless out of doors till he would come to speak with her.

Donn swore by wind and bright sun, by sea and land of the mighty oaths: 'I am the king's son who will not enter thy house: never will I be on sufferance.'

The queen is enraged with him, with Donn from the Sith of Sliabh Mis: so that she changed his gait abroad, and turned him into the form of a wild stag.

He went off with his herds: their goings were not slow: he grew a growth (?) of flattened points and thus appeared to the men of Ireland.

Donn said—it was a foolish speech—to the son of Cumhall son of Treanmhór that the Fians of Fionn would not dare touch him as long as there was a deer in Ireland.

Fionn said to his Fians: 'Let us all go to seek him: the stag shall not remain at pasture hidden from the Fians.'

I said to him then, to the king of the Fians from Almha, that he would find the stag's encounter fierce that has been turned into [strange] forms before you.

'My hounds will kill the stag, Gaillinn and Sgeolang and Bran: follow ye well every track: there is no shape they do not kill outright.

'I will not feed my hounds,' said Fionn, 'until the stag fall by my hand: whether he keep the middle of the mountain or make a slaughter of the Fian.'

Whenas Fionn had said this, we fell violently ashamed : he sets forth with his company : his household was not downcast.

A hundred and twenty men of us : ten hundred hounds following us : a hundred women and a hundred men [attended] : it was a trysting great enow.

Great was our tumult and the terror we inspired : great was our company and formidable : as we went to hunt the stag, it was a wrathful march from Almha.

We arrived at the pasturage : there was a man of battle there : he was a match for us, it was clear : he killed a hundred at the first attack.

We raised three furious shouts, whereof the loud din was heard unto the heavens : no terror seized the brown stag at the uproar of the men or at their assault.

Bellowing seized him, anger filled him, the fierce brown-red active stag, at the sight of the white hounds, at their terrific guise, at the formidable uproar of the men.

He assembled his deer over the great land, over the plains, and [against him was] a hardy baying pack in Gleann Maghair of the rider-host.

The pack came upon the quarry (?) at the big sea-pool of Ceann Mhaghair : the stag turned his breast to our host : hard ill usage we got of him.

Whoever kept away from him, it was not to face him that Fionn undertook, by reason of the stag's last stand, guarding against them on his feet.

Were it not for me and Fionn's two hounds that followed him from glen to glen, he had left the Fian, by my troth : hard ill usage we got of him.

I tackled the stag in fight, amid the slaughter though alone ; the deer were laid low by me, Donn of the deer-herding was laid low. Donn from the Siodha was the stag, Fionnlaoch's only son, as I know : a stern fate befell him from the queen, that she brought him under heavy vengeance.

Since first I came to life in this world, I met no contest like it—my meeting with the stag face to face, Fionn foretold it, it befell us.

XV.

THE BOYHOOD OF FIONN.

Write it, Brogan, a writing in speech full keen and wise—somewhat of the career of Cumhall's son who bore many a distressful bout.

It was the daughter of Tadhg Mor son of Nuadha that brought forth a famous sapling of glowing crown : Glais Dige (Stream of the Dyke) was the first name given him when he was born in that hour.

Bodhmann, fostermother of valour, carried that lad to a secret hill : in the hollow of a tall ivy-clad tree is nursed that noble Fian-leader.

He is named the Lad of the Hollow : many a thing of terror for a time befell him : he is kept nourished by Bodhmann on the rich meat of grizzled hogs of the wild swine.

One day he is left alone, who often met danger within great dwellings : a slice from the side of the wild hog was the breast that son of Muirne sucked.

A *toghán* (polecat ?) by the wood-side passes near the hollow : it comes to the smell of the slice (?) : for the infant it was no slight terror.

He closes his grasp round the *toghmán*—it was a good auspice of brave encounter :—he keeps choking the *toghán* from early morn till eve.

Bodhmann comes to seek the child unwearied as any deer : when she found the *toghmán* strangled, Bodhmann rejoiced in the first exploit.

Speedily the *toghán* is skinned—it was a good augury of the chase : the skin of the tree-hound of the forest is put about him in the hunting-booth.

He is called the Lad of the Hollow, this man of straits in many a fray : until he is nine years old he continues to be fed by Bodhmann.

She goes with him to the fair of Tailte : for him this visit was not a friendly one : against the boys of all Ireland he wins three games in turn.

He plays three games of the loop (three cunning games?)—the beginning of his education in Tailte—against the youths of all Ireland : for him it was no play among friends.

Conn of the champions asks—the man by whom hard marches are made—‘ Who is the little *fionn* (fair lad) that wins the goal against the handsome youths of Ireland ? ’

‘ A light word is that,’ said Bodhmann, ‘ thou Conn of the brave encounters : yon lad is the man of joy, “ Fionn ” himself, clear-topped Ua Baoisgne.

‘ He is the prophesied of old, that has come to you from the hunting booth : he it is that will break your *geasa* : henceforth he will not be in hiding.’

He goes from the fair, pursued by many a sword-edge from Tailte, across Ireland without stop to the shelter of Fiodh Gaibhle.

He was fated not to be christened till he should see brave Conn : it is by the words of his enemy that he got the invention of his name.

That is why he was christened (Fionn) : good were his knightship and his deeds : how hard he found it whoso shall tell, it is meet to write his tale.

Write it, Brogan.

XVI.

THE SHIELD OF FIONN.

Ah me ! thou shield of my bright king, ’tis hard that thou shouldst be defaced : woe that thy sturdy lord no longer lives, thou foreguard of the shields of Ireland.

Many a spoiling, many a brave battle thou and thy lord have given : good was the cover of thy chalk round spearheads, thou staunch protection against strokes.

There was not on the firm earth in the time when he possessed thee, there seized not shield a braver man than thy chieftain and thy lord.

He was a poet, a man of science, a battle-hero of assemblies : none was found like him for gifts : he was a brave warrior in stern battles.

He was a craftsman, an excellent metal-wright, a happy ready judge : woe to him that met him in anger : he was a master in every free craft.

Hardly is there on solid earth, unless there be some seer or sage, thou shield of the king of frosty Sígear, one that knows thy career.

Scarce are they too on the same earth, man or woman, that can tell the reason why thy name abroad is called the Dripping Ancient Hazel.

There is not, except myself and Caoilte, man of wisdom, and Fionntan of Dún Fearta, one that knows thy career.

From of old the shield of my king—I tell you it is a true matter—is unknown of men, grieves me no man, until the great battle of Magh Tuireadh.

'Twas Balor that besought Lugh a short time before his beheading :
'Set my head on thy own comely head and earn my blessing.

'The triumph and the terror that the men of Inis Fail found in me, well I wish that henceforth they may be found in my daughter's son.'

That blessing nevertheless Lugh Longarm did not earn : he set the head above an eastern wave in a fork of hazel before his face.

A poisonous milk drips down out of that tree of strong hardness : through the drip of the bane of no slight stress, the tree splits right in two.

For the space of fifty full years the hazel remained unfelled, but ever bore a cause of tears, being an abode of vultures and ravens.

Manannán of the round eye went to the wilderness of the White-hazel Mountain, where he saw a leafless tree among the trees that vied in beauty.

Manannán sets workmen at work on this tree without slackness : to dig it out of the firm earth : this were a mighty deed.

A poisonous vapour rises up incessantly from the root of that tree until it killed—perilous consequence—nine men of the working folk.

It killed nine others of them of the people of smooth Manannán—the story of the tree well I wot—and blinded a third nine.

Now I say to you, let the prophecy be sought out : around that mighty hazel uncontemned was found the source of many an ‘ah me !’

Lucra was the wright that wrought the plaited blossom-light shield—lord of the Marannmháls of the plain—for Manannán the warrior.

Two virtues of the virtues of the shield, to be untouched in battle or in fray—few were the shields its equal—before it ’twas a rush of utter rout.

A battle in Pict-land that was not weak was the first battle fought by thee, when Mothla son of Meilge was slain, the mighty high-king of Egypt.

Not inferior was the next battle fought by thee, whereof the grief was great, when Dubhthach son of Daire was slain, the mighty high-king of Spain.

’Twas a quest on which noble Manannán went into Asia with a numerous host, when he slew Fiodhabhlach the active, the many-weaponed high-king of Asia.

These were noble Manannán’s share in thy struggles south and north, till he gave thee, that wert a beloved goodly screen, a marriage-gift to the king of Sigear.

Cairbre made a song of praise on the beauty-scarlet shield—a man of sweetness and delight was he—for the king of the noble island of Sigear.

Fifty ounces of the pure gold Gola gave him for his praising : the better was his worth and the greater his fame, both his and the beauty-clear shield’s.

Cairbre the generous prince, son of Eadaoin, whose honour was good, bestowed the shield on the brave lord on whom it brought no sorrow, on the Daghdha of majestic face.

The Daghdha gave to tall Eitheor the hue-ruddy brown-red shield—to the rod of many a feat in fight, to the son of Conn son of Cearmaid.

It was from that shield that Eitheor of smooth brown face was called “Son of Hazel”—the man of deeds whereof the fame was not feeble—for this was the hazel that he worshipped.

On the day when MacCuill was slain in the battle of Tailte of the great muster, a man whose heavy slaughters abroad were not slight, Sgorán possessed that shield.

For the space of two hundred full years was the golden ancient shield, after a still longer life, in the possession of the kings of Fir Menia (Armenia?).

Manannán of the heroes went after it into the country of Fir Menia, where he gained nine glorious battles over the people of shield-bright Sgorán.

He killed three brave battalions of the splendid oversea army: it was a great affair beyond despise, whereof arose cause for cries of ‘ah me!’

Fifty ounces of the red gold, fifty horses of waving mane, brown-red, a [chess] board that was not shaky (?) in his house, and the chessmen of shield-bright Sgorán [were paid by him].

He gave him a still greater ransom—for Manannán it was no distress—for giving battle with the fifty battalions, thrice fifty shields along with that same shield.

Manannán himself kept it, the much-adorned terrific shield: the cunning man of never feeble deed kept it till Tadhg, son of Nuadha came.

Manannán gave to Tadhg the hue-ruddy, brown-red shield, to Nuadha’s son the well-knit craftsman, together with the chessmen.

The day that comely Cumhall carried off Muirn of the lovely neck by force, the lord of every manly honour, he obtained the shield of onsets.

When comely Cumhall fell in Cnucha above Liffey of the Leinstermen, the smooth steady prince of no small frame, Criomhall obtained that shield.

- When Fionn the manly succeeded (?) to handsome, splendid Criomhall, that bright great grasp to which each battle yielded took from Tréanmhór the stout shield.
- What of battles were fought by thee under Cumhall's son of the bright hands, thou brightest shield that hast not been defamed, 'twere hard to number them.
- By thee was given the battle of Ceann Cluig, when Dubhthach, son of Dubh, was slain : the battle of Móin Mafaidh without woe, when Déidgheal hard-mouth was slain.
- The battle of Luachair, the battle of Ceann Aise, and the battle of Inbhear Dubhghlaise, the battle of Teathbha, stiff was its entanglement, the battle of Cluain Meann of Muirisg.
- The battle of Lusga, the battle of Ceann Cláire, and the battle of Dún Maighe, the battle of Sliabh Fuaid, whose heat was tense, the rout in which fell rough grey-eyed Garbhán.
- The battle of Fionntraigh, whereby the warsprite was sated, where blood and booty were left behind, two bloody battles round Ath Móna, and eke the battle of Cronnmhóin.
- The battle of Bolgraihe of great deeds, in which fell Cormac the exact, the battle of Achad Abhla that was not slack, the battle of Gabhair, the battle of the Sheaves.
- The battle of Ollarbha, where the strife was fierce, wherein generous Fathadh was slain, the battle of Eise, great were its deeds, and the battle of Ceis Corainn.
- The battle of Carraig, the battle of Srubh Brain, and the battle of Beann Eadair, the battle of Sliabh Uighe that was not slack, and the battle of Magh Málann.
- The battle of the brave Colamhnaigh, and the battle of Inbhear Bádhna, the battle of Ath Modhairn, clear to us, and the battle of Beirge above Boyne.
- The battle of Magh Adhair not belittled, and the battle of Dún Fraochán, the battle of Meilge of the mighty struggle, that caused loud cries and wails of woe.
- The battle of Beirbhe, great was its deed, the after-battle with the King of Lochlainn of the ships, the battle of Uighe, undoubtful were its tidings, and the battle of the Isle of Gaibiel.

The battle of Móin, the battle of Ceann Tíre, and the fortunate battle of Islay; the battle of the Saxons, great was its glory, and the battle of sturdy Dún Binne.

The battle where tall Aichil was slain, the ready-handed high-king of Denmark, the battle of Inbhear Buille in truth, and the battle of fierce firm Buinne.

Twenty battles and twelve outside of Ireland in full sooth as far as Tír na n-Dionn of fame not small, Fionn fought of battles with thee.

Eight battles in Leinster of the blades thou and thy side-slender lord fought: in thy space of grace, no falsehood is this, sixteen battles in Ulster.

Thirty battles without reproach thou gavest in Munster of MacCon—it is no lie but sooth—and twelve battles in Connacht.

Twenty-five victorious battles were fought by thee, thou hardy door, eighteen battles, a rout that was not slack, thou didst gain over the Tuatha De Danann.

Not reckoning thy fierce indoor fights and thy duels of hard swords, these while thy success lasted strong were thy share of the battles of Ireland.

Broken is my heart in my body: I have mourned for many a good equal: thou undefended on the plain, burned by the swineherd.

Thrice nine were we on Druim Deilg after the blood-red battle: sad to relate was our plight: we raised three cries of "*ochán*."

Since the forbidden tree that was in Paradise on account of which, alas! transgression was done, never was shaped tree on ground that caused more cries of *uchán*.

The King of Heaven save me, the good Son of Mary maiden, from Hell of sharpest peril that has caused laments and *ucháns*.

XVII.

CAOILTE'S URN.

Caoilte's urn who first found, I shall record here in lasting life : for many a day it was sought in the spring above Duibheochair.

Steady the little white urn that ye have given unto my hand : my dear heart makes welcome for the goblet of Caoilte of friendship.

Ivory and gold and blue glass (whosoever has sought to know of me), pale bronze and white silver was the urn of Caoilte, the princely youth.

An apple of red gold in its middle, with pillars of white silver : on its right side when this was set, it let forth water from the urn.

When on its right side was put the ingenious shapely apple, the little white apple would stay in the water till the urn was full.

To put water in the middle of it (I tell you the matter is certain), what drink he chose thereafter it gave to every king-*féinnidh*.

Dear was he to whom it used to be served, the urn of Caoilte of the swift shooting : never served draught its better in shape and invention.

My witness for Ronan's courteous scion above any man that was in the Fian : that never came on land or wave a man like accurate Caoilte.

He was a soldier, a guide at need, a burgher that entertained all men, a brave man that carried the battle, a man constant and right proved.

Were it shapen gold and stones, and that my prince had their bestowal, this is the speech he would speak thereunto—that they should serve all men else.

I will clasp to my sad heart the lovely, clear, cool urn : ah ! that it were my beloved Caoilte that had come here as thou hast come.

Stay with me for the dear God's sake, thou Tailgheann, thou foretold one, till I tell thee while I live the true story of the urn.

One day that we were above Eas Ruaidh, all the Fiana of Fionn at once, Fionn divided (he was the better of it) the forests, woods, and wildernesses.

Fionnchadh and Corr the Footswift without fault got the hunting of the Connacht border, and Suanân, son of Fear Trom, Faolân, and Lughaidh from Leitrim.

The three kings of the Briton Fians successful, Anluan, Forann, Fearadhach: beloved band, lively their action, the three sons of the high-king Iobhar.

The constant Glasannraidh and Giollannraidh follow Forann from us like the rest: the King of Britain's active son took a third of our foreigners and our levies.

When Fionn saw this, before I spoke he speaks to me: 'Oisin, bring along with thee together Cnû Deireoil and Daighre.

'Hold the chase of Leinster of sword-blades, of Ossory and of Sliabh Cualann: bring the sons of Cuân likewise, bring my musicians and my soldiers.

'Thou art first of us in honour, Oisin of noble virtue: thine most fitly, therefore, are the foreigners and levies under thy protection.'

His own musicians without sadness Forann brought with him to the chase, Suanach, Seanach, Breasal the fair, Uallach, Aichear, Ailgeanân.

Cobhthach, Ciothruaidh and Cos, Maine and famous Eanna, Crônân, Crinne of gentle way, Ceolach, Faoidh and Fosgadh.

We fell jealous of him then, of the son of Britain's valiant king: we envied him all that he brought away, foreigners, musicians, levies.

At Bearnas next sat down Fionn to whom we had given lordship: he looses from him the hunting folk with their red-pawed hounds.

Eight men in the king's company, men whose might was not withstood: himself was the ninth man, Fionn, son of Cumhall of the round spears.

Cuân and Aodh Beag, son of Fionn, Failbhe and Rionnolbh of keenness, Glas, son of Eadar, fierce his power, Caoinche, Daire, and Donnghus.

A hound in the leash of every man of these, Fionn with Bran before him : hearken to me in due order till I tell their names.

Fuilteach with Aodh Beag, son of Fionn, Eachtach with Rionnolbh the Keen, Fear Glinne with Failbhe, too, and Gaoth with Cuân of Crumlin.

Eitioll with Glas, fierce his terror, Fiamhach the hound of excellent Caoinche, Fear Glonn with Daire for his day, Fear Baoth in the hand of Donnghus.

Bran though a hound was yet no hound, good was her valour, fair her fame, she was no hound's offspring, from no hound sprang, and no hunting dog's offspring was her mother.

Bran never mated with a hound (good were her wit and her reason—it were not meet to tell it in his time), but with the king's son of Dâl n-Araidhe.

They are following us on the height : the sword-edge-fierce Fian-prince sees approach him a great pig, horrid, hideous, ungentle.

Thus came the hog : comparable was he to every evil : a mountain height was not bigger than he, his colour purplish and brindled black.

Those eight slip their hounds at the fearful wild hog ; the hog turns ('twas a deft deed) and kills them all on the spot.

The fierce excelling eight are enraged after the killing of the red-headed hounds, and they cast each man his spear at the fearful wild hog.

Their weapons glanced off him as if he were a pillar of stone : he turns and utterly demolishes the eight yellow-grained spears.

'Now is the time for the great speeches thou holdest with Bran at the drinking : thou hast said that never paced the plain deer or hog she would not overcome.'

'Hard to contend with fierce wizardry : it is confusion to wit and reason : full sure I am, if it were to give battle, that Bran will be the uppermost.'

Up rises Fionn and takes Bran and shakes the chain and recites to her her exploits and her triumphs during her day.

‘Bigger than yonder boar,’ quoth Fionn, ‘was the boar thou slewest in the glen when he fell along with thee between Eabha and Ros Geidhe.

‘Though courageous was the boar of Druim an Eoin, swiftly thou broughtest him down in his despite: the boar of Magh Glinne of mighty tramp, the boar of Fionnabhair, the boar of Fionncharn.

‘The boar of Riogh-choill a deed laid low, the boar of Boirche, the boar of Ros na Ríogh, the boar of Ceann Feabhrat, the boar of Fuire, the nine boars of the cave of Sgannlaidhe.

‘Thou slewest a boar at Ath Néid that had terrified the Fian, a boar from Sliabh Cuillinn over sea, and the boar of Druim Lighean.

‘Thou slewest a boar at Ath Lôich and nine boars at Ath Cróich, the boar of Cnámh-choill, the boar of Clochar, and the boar of Druim os Bothaibh.

‘Recount thy [deeds of] prowess and spirit, greater is their number than their fewness, since first hound-leash was put on thee until the day wherein thou art to-night.’

Up rises Bran, stout was her start, and she shakes all the hillside: over the mountain flies the boar, when he sees Bran approach him.

Long the pursuit, from Bearnas Mór to Sliabh Teichid, where hosts were hewn, till at length fierce Bran brings to bay the boar by which the great damage had been done.

The pig utters a screech at her till it was heard from him throughout the glen: on the hill to meet them came a hideous, ungente churl.

Thereupon said the churl of the hill: ‘Let ye go my pig to me: do not all of you lose your lives for the sake of one pig’s life.’

Failbhe son of Flann heard him, and Caoinche, man of sharing: heard him Rionnolbh clean and bright, and Cuân of Crumlin. *

Up come the fierce excelling four to the churl conspicuous and towering: but that druidry warded him, rueful for him had been their coming.

Thereafter they come blow to blow for a third of the long night, till he bound the four men with the thongs (?) of his shield in the affray.

Aodh son of Fionn heard that, and Glas of the deft warriorship, Daire of activity heard it and the good hero Donnghus.

Up come these four against the churl that was right swift: no less was their encounter for a whole third of the night.

The haughty churl binds the eight warriors of high achievement: reduces (?) now to straits the men and lays them on the slope.

Fionn and Bran and the boar from ravine to ravine and from hill to hill: they could make nought of him: no weapon pierced him, no fire burned him.

The churl takes him by the back and sets him on his shoulder: nothing was left for Fionn or Bran but to gaze after him.

‘Spell and fate and (ill) outcome on thee unless thou follow thy boar: faintness makes poor hunting, Fionn son of weapon-red Cumhall.

‘Thou shalt be under spells in the Fian unless thou follow thy own boar: Bran of victory shall be under spells, the handsome hound of many virtues.’

‘I would go with thee,’ said Fionn, ‘if I were to get terms thereby: if thou wouldst release to me at once my eight heroes to accompany me.’

‘Thou shalt have that and a blessing too, son of battle-armed Cumhall: one more request thou shalt obtain, and it will be no journey of [].’

The haughty churl releases the eight warriors of excellence, and they go with him then to the *síth* above Gleann Deichid.

As they reached the door, he took from behind a wand of might, gave a stroke to the fortunate boar, which became a young stripling of great beauty.

Thereupon they went into the *síth*, they met welcome without enmity, they were arranged seated on the crystalline bench.

Fifty young lads came into them to offer kisses: followed these with thousands of charms fifty noble ringleted damsels.

Thrice fifty green-cloaked women in the house in great pride: each woman of them sat without restraint beside her well-matched mate.

A lovely queen in the further end of the house, most beautiful of the human race, offers welcome to the king, to Cumhall's son from Almha.

They are nobly refreshed from seven urns of white silver, and an urn of golden ornament for Fionn son of Cumhall son of Tréanmhôr.

The new of each meat, the old of each drink was served to the people of the house: they had noble music and pleasantness of discourse likewise.

When their ale had taken them all, it was then that the warrior said, 'What now is in thy thoughts, son of Cumhall from Almhain?'

'This is what is in my mind,' said Fionn, 'since thou hast joined speech with me,—who are ye, high-minded people, that surpass every household?'

'Eanna son of Labhar Tuinne is my name,' said the fiery hero: 'Craoibhfinn is my lovely wife without grief, the beautiful daughter of Manannân.

The number exactly of our children is one daughter and one son; Uathach the name of the bright-complexioned son, and Sgâthach the daughter's name.'

'The one of them that is known to us, his aspect is comparable to a king's: if we saw the noble girl, we could give her description.'

Then was brought in Sgâthach the beautiful of many charms who excelled in form and elegance the women of the surface-yellow earth.

Love of her filled (it was no mild usage) Fionn son of Cumhall, son of Tréanmhôr: he offers two hundred cattle of each kind, to wed her for a year without danger.

He offers to her brother of pride a shield and a sword of hard strength: he offers as her marriage-price a hundred ounces of burnished (?) gold.

‘How likest thou that?’ said her father to the fair bright one well-endued: ‘though a wife is good, it is not best to seek her hand in her despite.’

‘Though it be not a husband meet for me, though a hound-steward of hounds should ask for me, I will not be against you, so that heavy disfavour may not come on me.’

They set by the king’s shoulder the maiden, full gentle Luchar: she takes bond for her marriage-gift thereupon from Cumhall’s son from Almha.

‘Since thou art now our son-in-law,’ said Eanna of the harps of music: ‘that is why we have wiled thee hither to visit our people.’

‘My son is the heavy boar that played distress on you: I myself the guarding (?) giant that bound you straitly.’

‘Since I have got the better of you without strength of shields or blades, ye shall have compensation therefor of gold and silver and valuables.’

‘Yonder eight of the Fians of Fál, there shall go as honour-price to them two *cumhals* of gold for each man of them and four for the high-king.’

‘Take with you the eight hilts of swords of red gold that have been fitted (?): your handsome hounds shall be repaid, and your slender-shapen spears.’

‘Take with thee too my chessmen, Fionn, take my shield, it is gold to the point, take my famed ring of red gold, worth a hundred [cattle?] each stone of its stones.’

‘Take my urn, it is a host’s treasure, Fionn, son of weapon-stalwart Cumhall: of ivory and gold and silver it is, blue crystal and pale bronze.’

‘Take with thee the ornate urn, son of battle-winning Cumhall: besides seven rings without fault, that the better may be thy departure.’

‘Give me sureties for it, the surety of man to man, should my son enter the Fian, that they will all be obedient to him.’

They gave sureties thereupon to Eanáin that night, and took sureties without defect that he should assist them with aids of power.

They spread the splendid couch : Fionn is the first to approach it :
Sgâthach asks as he goes a loan of the musician's harp.

That lovely harp of the three strings, though such it was, enough
was their number, a string of silver, a string of bright brass,
and a string of iron whole.

The names of the strings that were not heavy, *Geantarghléas*, great
Goltarghléas, *Suantarghléas* the third fitting, whereat all made
mournfulness.

If the deft *goltarghléas* were played for the kings of the melodious
world, all that might hear, though sorrowless, would feel a
lasting sorrow.

If the clear *geantarghléas* were played for the grave kings of the
earth, all that might hear without contempt would be for ever
laughing.

If the full *suantarghléas* were played for the kings of the bright
world, all that might hear (a wondrous way) would fall into a
lasting sleep.

The seerlike maiden played the *suantarghléas* as was wont, till she
cast into slumbrous sleep Fionn son of Cumhall of the comely
host.

All are cast into deep sleep, Bran and the eight warriors : until
midday (wondrous way) they were in a heavy sleep.

When sun rose over woodland (to them it was a great joy), there
they were at Bearnas, though they had less desired to be in
heaven.

Each man of them had his own hound and his fair bloom-smooth
spear : they had the gold and the silver (meed of valour), the
treasures and the urn.

Thereafter assemble the Fian, both from the east and from the
west, till Fionn told them without restraint how he was a night
away from them.

‘ Say not thou so, O king, son of Cumhall of comely hue : we are
but since morning at the chase away from thee, gore-red spoil-
taker.’

Fionn relates the story and the regret that had been brought on
him : Fionn gave a telling token, the treasures and the urn.

It made Fionn much confused in mind, how he had been parted from his host : how a night and a day had been formed out of the fleeting fragment of one day.

This time was one of the times when Fionn believed in the King of the stars, until he went over the ancient brine, the king of companies and goodly men.

Fionn divided the seven rings among seven women beauteous enow, Eadaoin, Aoife, fair of body, Aillbhe, resplendent right comely.

He gave to me the ring of gold that was worth a hundred cattle of each lawful kind, the chessmen to Osgar of fame, and to Caoilte the urn.

For seven years upright Caoilte kept it, the lovely urn of smooth gold, until the cause befell whereby it has been found above Duibheochair.

One day we were at Duibheochair, I and Fionn of highest designs, Oscar, son of Cruimcheann, that loved me, Guaire the keeper of the urns.

Guaire asked a drink of water of Caoilte who was good of understanding : Guaire takes the unblemished urn and goes with it in search of a spring.

He finds a spring, good was its sheen, at the hill to our western side : it pleased him (a thing of noble beauty) the full-flowing liquid-cool fountain.

Guaire son of Neachtan put the urn forth towards the stream, down from him into the utter depth fell the lovely, clear, cool urn.

Five searchers and a hundred (it is no lie) were searching for it, yet all of them could not find since that day Caoilte's urn.

Then said Fionn himself to the hosts with good sense, ' It will not be found, I think, from this day till the Tailgheann comes.

' The Tailgheann will come over sea, it will be a boon to the Gaedhil, he will take Ireland out of her bondage, and he will bless the fountain.

' As he is blessing the perfect stream, Patrick, son of Calpurn, with his hand, an untamed glorious salmon will come and will fetch up the urn.

‘ White croziers will be made resplendent, and bells and *ceoldáns* and gospels of writing, with the gold and silver of the urn.’

These are my tidings for thee, Patrick, king of the congregation : my enrichment comes not of it when I behold Caoilte’s urn.

XVIII.

THE DAUGHTER OF DIARMAID.

Eachtach, daughter of Diarmaid, ruddy her cheek, white her neck : under no borrowed indebtedness was the bright daughter of Gráinne.

Blue-eyed noble-active Gráinne, sweetheart of tooth-white Diarmaid, daughter of side-slim Eithne and of Cormac, son of Art the Lonely.

The gentle dark-browed girl is given as wife to great Fionn son of Muirn : the maiden steals away unperceived from him with Diarmaid Ó Duibhne.

Seven years were this Diarmaid and Gráinne in the outer bounds of Banbha, with Fionn seeking for them, though he got no opportunity to slay them.

Since he could not find to wound-rend him Donn’s good son of the sword-edge feats, he makes peace all guilefully : ’tis thence his life came to an end.

Fionn very quickly sent Diarmaid to make a hunting : (it is not meet for constant telling) it was a chase of deceit.

He wounded Gulban sharp of tusk, a pig of venom that was in [Beann] Gulban : woe worth who went on the stout chase when Diarmaid Ó Duibhne fell.

From that pig was named high Beann Ghulban of the esker, or it was from Gulban rugged-head, daughter of great Starn, son of Neimheadh.

A messenger goes in urgent haste with those tidings that were tidings of woe : not joyfully was told her father’s death-tale to the girl.

Out starts the spirit of womanhood that dwelt in the athletic fair-bright maid : into her comes a quick spirit of manhood when she hears the tidings.

Eachtach, raging, sends for her brothers : they come quickly, haughtily (?) at rising time on the morrow.

The deed-vaunting band come together to make a devastation : it was a devastation of mighty fame, what they had slain by evening.

For three days and full nights the spoiling of the Táin had not been greater : none to surpass them come after them till doomsday.

Around the stronghold of Daolghus, Fionn came upon them by fortune : it was much work for one battalion to match her and her fian-brothers.

Four full great battalions had Fionn to guard the stronghold : the right valiant princess goes to fire the close clear fort.

She lays a siege of glowing fireballs to every quarter of the mighty burg : and she fires the fort of Daolghus in spite of the four strong battalions.

Noble-clear Eachtach and her band of brothers kept burning and swiftly slaying till rising time on the morrow.

Eachtach the high-gloried issues a challenge to duel to Fionn son of Cumhall : there was not found in the victorious battalion a man to face or to withstand her.

Single combat from magnanimous Fionn Eachtach demands, though it was overweening : her fierce household were not satisfied with any other man but the high king.

Fionn the fian-prince answers unto the furious nimble fray : rent was his battle-gear by the music of her round spears.

She gave him three stout strokes over the Dripping Ancient Hazel ; she made a gaping sieve of the famous brass-barred shield.

She bared the slashing blade that was more dazzling than a lantern : Daolghus comes with ready speed between Fionn and the golden blade.

When Eachtach's golden blade touched the son of Caol of the sword-edge feats, it hewed him down with its strong stroke till it made of him two Daolghuses.

The blue keen-active blade pierces with ease through the shield of Fionn, and cuts three strong ribs in the chest of the hero. He gave a groan of overmatching, Fionn Ua Baoiscne though a man of blood ; from him fell in a mighty crash the drizzling Dripping Ancient Hazel.

'Tis then that the warrior was in lamentable case at the hands of the active woman : he seemed no bigger than a half-grown boy in the shelter of his shield in the fray.

To look at Fionn in that strait the sons of Baoiscne could not bear : to his relief for the first men came Oisin and Caoilte.

To the relief of his lord goes Lodhorn bold and handsome : slays the high-couraged maiden with triumph of exultation and achievement.

They take up blade-lustrous Fionn on shafts of spears on high : to Lughaidh son of Aonghus, to the leech that was fierce enow.

Fionn was seven half-years a curing that he got no wholeness, coming never among the goodly fiana from the beautiful house of Lughaidh.

The last of Diarmaid's race, dear were the wound-dealing company, fair nobly tender rods, Donnchadh, Eochaidh, Aodh and Eachtach.

Blue-eyed Gráinne did not bear to Donn's son of the sword-edge feats but one daughter that grew up, and that one was Eachtach.

Son of Dui, good cleric, godly charitable heart, is it not in the middle of thy chapel that tomb stands beneath which is Eachtach ?

XIX.

LAMENT FOR THE FIANA.

This night 'tis an utter end of the Fiana : the power of their heroes has forsaken them ; few to-night their hounds and their men : 'twere easy to number them.

Not this was the number of our host in Ceann Cluith when lips were whitened : four score hundred without fault we went to Doire Dá Lon.

Our array—a festival of valour—going to the blackberry-brake of Loch Lurgan, thirty hundred that talked brave deeds was our loss at eventide.

Our loss in the battle of Gabhair, thirty hundred of valiant hundreds : our muster when we came out of it was twenty hundred ring-leted fian-men.

In the battle of Ollarbha, without deceit, there Ireland's monarch fell : where Fionn fell through Goll's daughter was in the Bregian battle above the Boyne.

Last night we went to Magh Deilge, sixteen hundred in an hour of wrath : to-night there live not of those but six and thrice nine men.

Not alike to-night (alas!) are my following and my king's : innumerable after hard battle were the people of weapon-strong Cumhall's son.

Wheresoever we shall be to-night, our encampment will not be numerous : we might be counted as we sit, both hound and man.

It grieves me that thou art so, Caoilte of great valour, that thou art without fierce warriors after battle and combat.

'Tis this that makes me so, Oisín, my faultless son, that manly Fionn no longer lives, my chieftain and my lord.

The Gray Man's three sons live no more, nor Aodh Rinn in the shelter of his shield : the Red Spears are no more : the One-wright's sons are no more.

Fionn son of Dubhân, my friend of the race of Murchadh, is no more : from Gabhair's perilous battle comes not Dubhan son of Cas, son of Cannân.

That famous pair are no more, Cas of Cuailnge and Goll of Gulba, Mac Ua Neachta from beyond is no more, Fionn son of Seastân is no more.

Céadach, man of delight, is no more : Iodhlann son of Iodhlaoch is no more : Flann the eloquent hero is no more : the three sons of Criomhall are no more.

The faultless Green Fian is no more : the Fiana of Britain are no more : Daighre the bright lad is no more : more missed by me than any man.

The war-like House of Morna are no more : alas that they were not on one side [with us] : Goll, Art, Conân, faultless Garaidh, beloved lively band of foes.

Sgiath-bhreac and Banbh Sionna both no longer raise the shout : Coinnsgleo of fame is no more, the Fuath of Calraighe is no more.

Fionn's offspring are no more, Oisín of admirable warrior-skill : they have gone from the bright world all but thyself alone.

Even thy own children are no more, Oisín of great beauty : Fear Logha and Oisín without fault, Eachtach, Uladhach, Oscar.

The House of ready Ronân is no more, my kinsmen and my own sons : their muster for battle was twenty hundred shields of one colour.

O Caoilte of the many groans, no warrior lives that has not suffered woe : an ebb comes to every principedom, no world-good is lasting.

The great concourse is no more, that we once had in our mustering : nevertheless, let us behave bravely, since they come not to our aid.

A prophecy that Fionn made, on Samhain's eve in the Yew Glen, that the faultless Fian should depart, and that it should be an end of us to-night.

To-night it is an utter end.

XX.

THE SWORD OF OSCAR.

Sword of the bell-ringing clerkling, many are they that were thine enemy, and off whom thou smotest their heads and parted them from their bodies.

The first man whose head thou didst take off was sturdy Crithir son of Dubh Greann : Minelus justly passed thee (?) to the hand of Saturn son of Pallor.

Ruin the sword hath wrought : to many it has brought a tragic death : man never had a hard blade that played more havoc on good armies.

Thy first name was the Swoop of Battle in the hand of ruling Saturn : many battles were given with thy edges, thou blue and clean-edged sword.

Thou slewest Sathorn son of Luan, by the hand of victorious Saturn the Great, and his five sons, a famous smashing : O Sword, great were the spoils.

Thou slewest, O Swoop of Battle, by the hand of ruling Saturn, in the battle of keen Magh Glinne, Grinne and Dearg, and Deighrinn.

Thou slewest another haughty pair—what nation but deemed it grievous?—on the mountain of Tiris, it is no falsehood, Ilis and Iacobo.

Jove stole thee from his father, thou sword that wast strong in encounter, until he earned thee hardily on Sliabh Dosaigh of brown sloe-trees.

When he had got the Swoop of Battle, Jove, son of the high prince, thereafter he could not endure until he and his father gave battle.

Dardan, son of Jove, who was fierce, it was he that brought the sword over rampant, and his mother Electra : it was a glorious adventure.

When he had gotten the Swoop of Battle, Dardan, son of the high prince, Dardan slew on the plain Sardan the brown, his sword's destruction.

Sardan of offspring had one son, he was noble, he was handsome, his march was loud above the tribes, whose name was Gola Gallamhail.

Gola went for his judgment to Dardan, who was on a foray : and came to terms with him, though it was a mighty achievement, so that they made a marriage alliance.

Gola gave his daughter as wife to Dardan of brightest aspect : she was fair in form and in mind, Be Chrotha daughter of Gola.

Gola's daughter bore a son to Dardan of the white hands : the hue of blood was on his face, his name was Mana Faluis.

Mana brought the sword to Tros, it was no token of keeping silent : Tros slew with it nine thousand, and took the kingship of Troy.

Tros gave to victorious Ilus the sword by which hosts were hewn down : many battles in the east were dealt by the hand of Ilus, O sword.

Ilus gave the warlike blade to his worthy lawful son : with it the hosts were beheaded by the warrior Laomedon.

Laomedon, whose aim was good ; he was a haughty warrior : that man, like a sea of waves, Hercules slew him with one fist.

Hercules carried off in bonds the wife of Laomedon, though dear-beloved, into Greece, the honoured warrior—he was now king of the Trojans.

The Greeks bore off across the sea Laomedon's head filled with his blood : the spoils, the arms, and the armour of the dead man unto one place.

Hercules gave to the son of the king of Greece the sword of Laomedon, it is not a lie : bestowed it on the prosperous lord whose name was Jason of many beauties.

Twenty years and two months Jason of colour kept the blade : it was a tragic tale, though a disgrace, how he was slain by the two mothers.

When he fell—it was no tender deed—Jason son of Eson the renowned, Hercules, for its love, took back the sword of Laomedon.

Hercules pitied Priam in sorrow for his father, Laomedon : he loosed the locks of his fetters, full surely he set him free.

Hercules of beauty said : ' Be not thou, Priam, as thou art : make not lament of thy fortune : Troy of Laomedon shall be built up.'

Hercules built up Troy, and gave to Priam a wife for the bettering of his promise, the daughter of the king of the great Troad.

' Were my father to remain alive, and the king of Greece, without falsehood, I deem it better than all I have seen, that I have Hecuba to wife.'

They made another resolve, the kings of the choice earth, to give his father's spoils to Priam of the tribes, together with the good sword.

Hercules brought Priam away without sorrow; he built up Troy of Laomedon: its danger was the less, free from harm, that Hercules spent a year in guarding it.

Hercules built up Troy: never was a city like it: he leaves Troy full of a host to Priam, son of Laomedon.

Hercules the warlike was slain by Priam son of Laomedon: not without requital was slain the head of the heroism of the heavy earth.

It was Alexander ruined Troy: Priam's son by his wife was he: it was a foundation of wailing and of strife when he brought Helen over sea.

It was Alexander who brought from the east the wife of Menelaus in his ships; that is how Troy was sacked, though it is a calamitous story, through one woman.

A fleet went out of the land of Greece in search of Helen through jealousy: they inflicted a slaughter of sharp battles, they ruined Troy of the heavy herds.

Fifteen hundred ships, twenty and one, it is the truth of it and not a lie, was the hosting of the Greeks over sea to sack Troy against the Trojans.

Then Priam gave the shapely sword and the standard from Saturn to Hector that his fierceness might be the greater, his spear and his sword.

Sixteen battles thrice told Hector won around Troy by this sword over the Greek army, as is told with great envy.

Never set sole on the lovely world, never told his secret to his wife, never trod the solid earth a hero like Hector son of Priam.

From the first day that Hector went into the battle of the Greeks without danger, ten hundred thousand (ten hundred warriors?) [were laid] under gravestones by the hand of Hector alone.

Hector fell by treachery in combat with weapon-red Achilles, and gave his sword in succession to Eneas son of Anchises.

Eneas left Troy, went into Italy, the king: it was no few that fell beyond the sea in Italy by the sword.

A giant in Italy there was : weapons did not find his body : Great Hero's son, without being similar, whose name was Uarghaoth (Cold Wind), weapon-bold.

To him went noble Eneas : he was the brave, liberal (?) Trojan : he slew Great Hero's son over sea : the name Uarghaoth stuck to the sword.

Two sons had Eneas of offspring : they were noble, they were handsome : a bright, smooth pair who were not surly to poets, Silvius the youthful and Ascanius.

When old age came to him, great Eneas, it is no fiction, he made bequests to his sons, for the good youths were trusty.

Eneas made division for his love, gave away his treasure to Ascanius : without weakness, it was a manly man, to valiant Silvius the sword.

Silvius, the hero, has gotten the sword whose name is Uarghaoth : energy and fury, and valour, grew full in the good lad.

Silvius sailed over sea in two hundred ships to the isle of Tor, and brought from the sad isle Be Mhilis daughter of Tola.

Then Tola's daughter bore a son to Silvius of the strong hands : Niul of Inis Tuir his name, mighty his tramp amid the blows.

And Be Mhilis gave to Niul Cold Wind that had laid hosts in clay : Daire died in his fortress over sea from his blow with the sword.

When Julius Cæsar was with Bé Bhéasair in the house of Niul, he gave a great love that was not hidden to the daughter of the king of the Green Furrows.

And Niul wedded Daire's daughter, Bé Bhéasair of great modesty, and Bé Bhéasair gave birth with fame to Julius Cæsar, high king of the world.

A beautiful daughter had Niul, Caladh, whose desires were good, bright griffin of the bountiful white hands, her lover was Lomnochtach.

Caladh went in elopement, took with her her father's sword : the lawgiving queen bestowed the sword on Lomnochtach.

* Read this last stanza before me
where thou seest the cross above.

* This note is inserted by the scribe. The text has been amended accordingly.

Lomnochtach—he was no faint hero—brought a woman into captivity with him from Ireland : a queen of lovely head over the sea, Fionnchaomh, daughter of good Cairbre.

Lomnochtach bore to his fortress that maiden of good disposition, and gave to the noble, gentle maid his precious things and his treasures.

Lomnochtach got secret word that Cu Chulainn was a lover of hers : he longed to slay the Hound, without lie, on account of his great wife.

He came upon a Hallow Eve to slay the host of Eamhain, to take the spoils of the Hound of Cuailnge, and to burn the Red Branch.

Lomnochtach came to the land, the hero—fierce was his power ; it was enough to meet one hero, the Ulstermen, and the men of Ireland.

It befell that three were on guard as he came by Traigh Bhaile, the Hound of the feats, Laoghaire from the pool, and Muinreamhar son of Eirrgheann.

Laoghaire fled—it was not seemly—when he saw the giant : active Muinreamhar's face changed hue as the form of one dead that hour.

‘Tell, thou active Muinreamhar,’ said Bricne to his brother, ‘what has fairly taken away thy wits and changed thy spirit?’

‘The giant has made a coward of thee, Muinreamhar son of Eirrgheann : clear to me from the bones of thy head, that thou art a spear-thrower no more in Ireland.’

Muinreamhar forsook his weapons : Laoghaire went in rapid rout : no manly man was Muinreamhar nor resplendent Laoghaire.

‘Why dost not thou, fierce Laoghaire, aid Cu Chulainn, when he is left alone of the defence to fight against the giant?’

‘Muinreamhar, be not as thou art, for thy wife will not love thee : all men recognize how thou art : arise, shake off thy disgrace.’

Muinreamhar sailed the rude sea till he came to Dun Bolg, and brought off the treasures over the water till he reached Cu Chulainn.

Cu Chulainn divided the treasures, without having promised, among the nobles of the Ulstermen, gave them so without delay that Muinreamhar got not a whit.

The sword wherewith hosts were hewn down, Cu Chulainn gave to the son of Roech: great was its service in rude battle: to Fearghus he gave the tempered blade.

The warlike Ulstermen went to Scotland in contention, when they fought a successful battle with the handsome sons of Adhnuall.

Fearghus gave the rude stroke from his hand with the tempered blade: seven hundred falling—it was no failure—and Ibhual by the sword.

The son of Roech gave a champion's blow in the Ulstermen's battle of the many shouts, when Fearghus smote down—it was a bright feat—the three Maols of Meath.

Seventeen hundred heroes twice told, Acoll led over the great sea: the hostages of all valiant Ireland were brought to him at Thurles.

The men of all Ireland went to Tara in one band, along with Cathbhaidh clear and bright, to adopt a plan.

Cathbhaidh went aside from them to consult his knowledge of truth: 'there is not in Ireland, I wot, but one combatant that will stay him.'

'Who is that victorious one of Ireland's men, of hard encounter? by thy druidry of fame tell us truly, Cathbhaidh.'

'Is it I?' said good Conall, said Aimhirghin's renowned son: 'Is it I?' said the Hound of the feats: 'Is it I?' said Fearghus.

'Is it Cu Raoi, that never spake false? Is it Fiamhain son of Foraoi? Is it Naoise of the weapons of battle? Is it Fear Diadh son of Damhan?'

'None of you encounters him, yon Acall of clear aspect: it has been foretold for him through valour, that he should be high king over you.'

'Do thou give us advice, Cathbhaidh of excellent mind: is it better that hostages go forth, or valorous energetic battle?'

‘It is no shame for ye that he get hostages, ye men of Ireland, it is no hardship, seeing that the men of the pleasant world have given hostages to this one man.’

‘I say,’ said good Conall, said the famous son of Aimhirghin, ‘the hostages of the Ulstermen shall not go forth, despite the foreigners.’

‘By thy hand, good Conall, famous son of Aimhirghin, though thy hand is good in fierce battle, thou shalt not excel him in combat.

‘Lightly he will let you off, if only his title of king be given: he will not rudely take any hostages, but only me and the hard sword.’

There, Patrick, thou hast it all, head of the numerous host: long they shall live when thou art in heaven, some of the stories of the hard sword.

Sixteen and a hundred years Fearghus had it, it is no lie: until the pleasant hero fell at the hands of Lughaidh, Oilill’s blind man.

When Fearghus fell who was not weak, Meadhbh obtained the kingly blade, and though it was not well thought of, she gave the sword of Fearghus to Irial.

Irial went from Eamhain on a visit to long-spread Lochlainn, to learn the news of Beirbhe through desire, and to see the form of his love.

The love of Conall Cearnach’s son, daughter of courageous Lugaine, great her gain, she was haughty, she got for wedding-gift the hard sword.

When fierce Lughaine obtained the tempered hard sword of the combats, he gave his name to the blade as long as it was in Lochlainn.

The good son of Tuire of the deeds slew Lughaine in combat: from the day when the man fell, his name stuck to the sword.

Often thou wast wont to feed the raven on the vigorous bodies of brave men: never was thy blow warded off, dealt by the long arm of Lughaine.

Sixteen and a hundred years it stayed in Lochlainn, it is no lie, until Eimhear Alpa arose, the handsome right spruce stripling.

A daughter Eimhear Alpa had, a handsome right clever damsel :
Be Thuinne was her name, yellow-topped Breasal's queen.

The son of Breasal and Be Thuinne, his hero-stroke was never
parried, whose name was Aonghus Gaoi Fuileach by whom
vultures were incessantly sated.

The woman-groom of Fionn of the Fian, the Dark Groom of the
Dark Mountain, though good was her nature upon a time, she
was the mother of furious strife.

The Groom brought it with her over sea to Aonghus her grand-
father : for the full keen blade it was not meet to go into the
combat of a feigned man.

Thy stroke was never warded off in battle, in duel, or in fray : thou
wast the king-blade of the universe, until a hag's head broke
thee.

When it was broken in two, Aonghus of fame took a dislike to it :
it was an omen of overthrow and of sighs : he gave the sword
to Oscar.

Though Oscar's hand was good before, until he obtained the sword,
after that it was not warded off as long as he was alive.

Six hundred heroes four times told, six score kings in battles, and
twenty warriors renowned for valour, Oscar slew with the
sword.

From the first battle fought by it till the great battle of Cuil
Dreimhnē, I have the proof of it for you that it was wont to
slay gentle, pleasant men (?).

Of the first swords of the universe is the ancient whose stroke was
sturdy : bless it, Patrick of the pens : that sword is Hew-the-
bodies.

A curse on the blacksmith's boy, shamefully he sold Hew-the-
bodies : a blemish, man, on thy body ! thou didst ill to sell the
sword.

Take that sword from thy belt, thou little clerkling that hast
afflicted me : have thou done with the fierce sword and stick
to thy clerkly order.

Since the blind man has been stirred, by the souls of Caoilte and
Fionn, unless Maol-Chiar goes out I will quickly kill the
cleric.

My heart is broken, and I blind—uch, uch ! Patrick of the pens—
Maol-Chiar to have my son's sword that laid the wild man
low (?).

Though populous be Ireland now, with men, women, and youths,
uch ! more men have been slain with this sword, thou little
clerk.

Though many spoils it has taken since the day it came to Oscar, it
has driven me to lament out of doors, how I have told the
history of the sword.

I beseech the Lord above us that he visit not on Fionn's son what
I shed of tears for you as I regard the sword.

Thou sword.

XXI.

THE BATTLE OF THE SHEAVES.

Dig ye the bed of Oscar : many a band he heartened : though Oscar
has gone from sight, many a hard spoil he used to win.

Many battalions he overthrew : many bands were under him : much
he vaunted (?) of gentle women who loved the slender man
of noble race.

It was thou that slewest Fraochan the quarrelsome one morning
over Teamhair Fail, when he had challenged thee in the dale
to single combat in Leithgleann.

It was thou that wentest, against our will, to keep tryst with
Umhall's daughter : only eight warriors brave in battle (?) :
courageous Oscar the ninth.

The Battle of the Sheaves that the Fian fought, the which is
famous ever since, no better battle was ever fought in the
land of Scotland or of Ireland.

One day that Fionn the Fenian prince from Formaoil was hunting
merrily, he let loose his good hounds through the lands (?) of
Tara.

He chanced to find on the plain a little fawn . . . that outran both
men and hounds until it came to Collamair.

Caoilte's wife had on the plain a field of ripe corn : the shelter that the deer found was to make for this from afar.

Just then came from her house the daughter of haughty Barrán in her chariot on her two horses through the hunt and the chase. She gives welcome to the king, to Cumhall's son of comely hue : she proposes to bring him with her to her house : the Fenian king did not consent.

'By thy hand we will not go with thee, youthful daughter of Barrán, till we know whether the little foot-swift antlered deer comes out.'

'It is in vain for you all to hunt the wild beast of the plain : never trod the level world hound or deer but it would leave behind.'

We were ten hundred in turn hunting and pursuing it—Caoilte's household, the active band—and we made nothing of that deer. Then Fionn bade Aodh Beag of the ready arms to go at the field without slackness, with the Glais-fhian and the clan of Neamhnann.

'Reap ye quickly the corn for Caoilte's wife with all your might : we shall find our game thus, and it will be a help to the wife of Caoilte.'

There were twenty hundred of the Fian and ten hundred in one array reaping wheat in the plain for the wife of Caoilte of Collamair.

That is the happiest chance for a housewife that I have heard of in my day, Aodh Beag along with the Glais-fhian reaping the corn of Caoilte's wife.

Caoilte's wife in her shapely car, eastwards westwards until evening through the band of reapers, and Daighre chanting a melody plaintively for her in her car.

It was this way with the king, Fionn son of Cumhall of comely hue : he had a fork of four prongs piling up the sheaves.

And great Goll son of Morna, and Art the royal heir, and rugged Conán of horrid guise, and Fionn Mór son of Cúán.

And Modh Smala son of Smól and Dubhthach from Lethmhóin, Oisín there, and Fionn without slackness, Aodh son of Fionn and Oscar.

There were not in the reapers' band but three swords guarding us, my sword and the sword of Fionn, and the sword of Oscar of ready weapons.

Once that the high-king of the host glanced over the vast open plain, he saw approach him seven battalions under Dolor son of Trénfhlaith.

Dolor son of grave Trénfhlaith, who became high-king of Lochlann, coming with seven battalions to Bregia to win the mastery of Tara.

Then said Fionn the seer, 'Goll son of Morna, beloved, what shall we do, the valorous bands(?), shall we retreat or stand fast?'

'A man lives after his life,' said Goll the royal prince, 'and he lives not after his honour, I say full surely.'

'My help will be good for you,' said Caoilte of the comely form; 'I will fetch out all your arms through the gates of Tara.'

Ten hundred swords, ten hundred shields, were Caoilte's load, great was his worth, like the blast of a keen wind, from Tara of the swift fian.

Not a man had fallen in the battle till Caoilte of the spoils arrived bringing his burden of weapons to the steadfast, unyielding fian.

It was thou that gavest the battle, Oscar, my victorious son, thou followedst northward the rout till thou camest to the Craobh-ruadh.

If I had fallen there, I swear by my shield, by my helmet, that Tara had been waste at present from the fierce fight we should have made.

Alas, that I have not left Ireland of the bright land to my kinsman, yea, and the whole level world, if I might not find shelter for Oscar.

Ah, man of learning, man of learning, pity thou hast not dug the tomb(?); settle aright the clean stone that is under the heads of the heroes.

Lay Oscar on this southern side—it is a bitterness to my heart and body—Mac Lughach without quarrel or hatred, lay him quickly on the north side.

Rise up, my friends without fault, fix the coffin without stain,
straighten its front to the wall, let the bed of our beloved be
dug.

Dig ye the bed.

XXII.

THE DEATH OF GOLL.

Tell us, Oisin son of Fionn, and turn thy heed to us, how many fell
on the hard rock round victorious Mac Morna.

There fell on the hard rock by the hand of the son of sword-hard
Morna, one man, four men, and thirty hundred, fell by Goll of
mighty deed.

His first stark combatant, woe! that they never returned, Dubh
son of Lughaidh, it is truth, with twenty hundred mighty
heroes.

Aodh and Eochaidh—sad the tale—fell by his sharp point, Dubh,
son of Lughaidh of Druim Cliabh, the truly noble man was a
great sorrow.

Cairbre, the ringleted, that came over sea with twenty hundred
ready spoilers, a match for a hundred in the battle, by Goll's
hand the champion fell.

The three Dubhs, sons of Maol Mithigh, they came over the wide
sea, fell on the rock—it was not meet—by the handsome son
of Morna.

Dubh Druimneach skilled in crafts, the hewing hand-red hero, the
high tower of exploits, fell by wounding sword-red Goll.

Fionn son of Fionn Bán Ua Breasail did not withstand in the
combat; once he had reached Mac Morna his battle-valour
availed him nought.

When Caireall's lot was come, fortunate hand that sought no
homage, Fionn the chieftain went around them to beseech (?)
Goll for love of Caireall.

It was a conflict of two waves of doom, Caireall and Goll the
warlike, Goll and Caireall the brave, there was no respite
though they were well armed.

They have out the limber blades, a fight whereof came sorrow,
brave and fierce was their fight, standing apart from the sons
of Morna.

Caireall stood fast upon his ground : though he stood fast, he was
not joyful : neither of those two before had ever reached the
same power.

Uch ! he has left him (dead) on the rock, Goll son of Morna,
though it was pitiful : for the champion it was rueful : never
again comes his equal.

Flann Ruadh was let at him, while their armies were silent in
shelter : it was he who cut—a fierce feat—the head off Goll—
terrible deed.

The brave tower of battles fell, haughty Goll, son of Morna, head
of the heroes, king of the lords, the race of Morna of the broad
shields.

Though many a fight was fought before by Goll Mac Morna of the
companies, it was by hunger the man perished, though he had
taken the spoils of hardy men.

Pleasant, O man, is thy tale to me, grandson of Cumhall, comely
man : how long had your peace been thus, tell the truth of
it and make known ?

A year and a half, I speak the truth, three months and twenty
years, peace and pleasantness lasted between us and the high-
boasting tribe.

I do not fail to remember, O Cinaoth of the land of Tara, all that
broke our peace at first, I remember how it happened.

We lived exchanging swords and hounds, without quarrel, without
assault, interchanging chess-games in turn, with abundance of
blades and breastplates.

Without malice, without high rebuke, without spite, without
imputing blame, no one deceiving another, no wrath, no
stubbornness.

No quarrel, no wrangle, no envy, no evil mind, no ill design, no
war, no plunder, no battle, no brusqueness, no treachery.

No harm, no feud, no anger : they were peaceful at every noble
craft, in one encampment, bright and pleasant, Scotland and
Ireland together.

Levyng tributes and hostages from the islands of the Torrian Sea :
none withstood them in many achievements, in battle, in fray,
or in single combat.

This was the manner of our peace with the house of Morna of the
great feuds—whatsoever Fionn, no weakling, got, he gave to
them with a blessing.

Each townland of forest, each wood, one-third of it without grudge,
the band most brave in eastern straits, a third of the chase and
of the game was theirs.

Free quarters in every third townland from Hallowmas till May in
every land where they had power, every third whelp for
training(?).

Every third marriageable woman in the five fifths of Ireland,
every third tribute that was raised, every third blade, every
third breastplate.

And the first place on every strand, what time we filled the barks,
and the last place in every land in the time of a foreign war.

Goll was his two spears length behind the fians of Ireland and
Scotland : at the beginning of each good battle, Morna's son
was of the foremost men.

Pleasant, O man, is thy tale to me, grandson of Cumhall, comely
man ; who broke your peace after this, tell the truth of it and
speak ?

Well indeed do I remember, O Cinaoth of the land of Tara, all that
first broke our peace : ill befell the event.

Every peace that we all arranged, both king's son and overking,
Caireall of hundreds and Conán used to break, though it was
a deep reproach.

It was Caireall that had reason, Conán that was wont to be in the
wrong : their pride and their unruliness were the undoing of
the Fian.

Fionn had a great feast in Almha, O gentle battle-armed Cinaoth :
many a king's son was there, good was their peace and their
satisfaction.

It was I who rose in the great house that day to order the
multitude ; at that time I was fair of face, comely in gear and
in garb.

The head of the handsome host sat down, Fionn son of Cumhall from Formaoil : I placed on his right hand Goll son of Morna the terrible.

Next after that in Fionn's company, Oscar at the shoulder of Goll (Iollann), and Garadh, his grip as a griffin's, beside Oscar son of Oisín.

Beside MacLughach the hero, we placed headstrong Conán : unlike in wit and sense were those two that sat together.

After that, the Fian sat down, the beautiful band with waving hair : well was the company served, without forget, without neglect of aught.

Plentiful was our silver and our gold at that banquet as we drank together : there were ten score sons of kings at that feast that was not contemptible.

As we were drinking in that mansion of the mighty hosts, the door-keeper came in and shook the dangling chain.

Then the head of the assemblage, Fionn son of Cumhall, son of Trénnmhór, inquired : 'Tell rightly thy tale, why hast thou entered, doorkeeper ?'

'A single man, hero-like, courteous, gentle,—if his strength is according to his size, he would seem likely, beyond doubt, to overcome a hundred in valour.

'Here are the three colours of the man : the colour of a calf's blood in his cheeks, the colour of the raven on his brown hair, his body's colour as a lamb from the river.'

'What name, what country, has the man ? or in what land was he reared ? is he of the men of Alba round about or of the states of Tara ?'

'A foster-son of the king of Alba of the territories, with the mark of battle on his comely shield : he has a silken cloak around him thus : a great glory is that man.'

'Let in,' said Fionn himself, 'the good son of wise Conbhrón ; if it is Caireall of the dexterous arms, he is our rightful kinsman.'

After this hardy Caireall sat down in the splendid mansion : his ten hundred are placed near him at the side of the house of Almha.

As we were drinking without care in the vast mansion of the king, the sons of Morna stand up to claim their great privilege.

Here is the privilege they had, that boastful race of Morna: every bone of a deer in which there is marrow was always given to Goll.

Caireall asked without guile of MacLughach in full anger, why the round joints are given in pride to mighty Goll.

MacLughach, who was not timid, answered the question that Caireall put: the bones are the champion's portion of Goll in Fionn's house of the great assembly.

Dexterous Caireall said that never would he eat the flesh if he might not have from Goll the marrow that would be in the all-bare bone.

Caireall stayed (came to stay) in the Fian, obeying his own good foster-father, on condition that Alba should be subject to him while he himself was in fianship.

The peace of the House of Morna was kept without sorrow and without constant bitterness through Fionn becoming surety for the fulfilment of its terms without grudge.

'Certainly we will fulfil the peace in all things about which we have been at feud, yet so that Goll shall not have the bones: we will never part with them.'

Iollann (Goll) said without contempt: 'Long have I obtained the privilege of the bones: it is no good work for a foolish hasty lad to come to seize my right.'

'I tell thee, by thy hand, Iollann, though great is the dread of thee, that we will never let the bones go to thee for fear of combat.'

'Since thou gavest the battle of hardy Cnucha, victorious son of Morna, thou hast the bone since then, for want of Cumhall of the hundreds.'

'Cumhall of the feats fell there by the might of my hands in the combat, and I slaughtered his host in turn: to thee I will not humble myself.'

Caireall said with no weak voice: 'It were better methinks if only Goll and Garadh and Conn had come against him in the fight.' Etc.

XXIII.

THE ADVENTURE OF THE MEN FROM SORCHA.

It was a feast that Fionn made for Cormac in the great mansion of Sidh Truim: the nobles of the men of Fál came with the prince of Tara to the meeting.

The king of Alba comes, and the king of the Greeks, and the son of the king of wealthy Lochlainn on a visit to Cormac of the battles in pride and in splendour.

Iollann, verily, was the name of the king of the Greeks, Core the name of the king of Alba of many roads, Conall and Cuilleann of the ships, the two names of the sons of the king of Lochlainn.

Fionn, a prince without envy, sent an invitation to Cormac to come to the banquet given without guile to the men of Ireland.

When each had gone without deceit into the yew-brown red mansion, the king of the Greeks was placed with the king of Alba by his shoulder.

And the sons of the king of Lochlainn reproachless, fittingly at the right of that king, the man supreme in majesty and power, Cormac, son of Art, the high-king.

The king of Ulster and his following, and the king of Munster of good aspect, the king of Cruachain of active mind, sat around Cormac on that occasion.

The king of warlike Leinster sat, a generous man of perfect mirth: great was their mirth at a feast, all that were in the side-blue mansion.

Eight men and eighteen score of leaders of hosts, it is not untrue, were around the king of Ireland of the spoils, not reckoning their foreigners.

On the further side sat the worthy high-king of the fians of Ireland: great as was their display at the banquet, Fionn was a better man than all in the mansion.

At Fionn's right shoulder were set Goll son of Morna, the sons of Nemhnann, and myself, good cleric, on the left side of my father.

Oscar and Diarmaid, son of Donn, at that time by my shoulder : after these were arrayed the high nobles of our fians in the mansion.

Along with the son of active Morna were Garadh and valiant Conán : Goll and all his kin at the right hand of Fionn of Almhain.

There were thirty poets between Fionn and the fire : not a man of them but had a silken cloak from the son of Cumhall, son of Trénmhór.

The stewards who were in the house attending the rest at this time were Caireall, Fionn of the high steps, Caoinche and brown ruddy Daire.

Raighne, a man of wisdom, another good son of Fionn himself, and Caoilte, victorious man, serving the high princes for us.

The joyful hosts assume a great and clamorous mirth through drinking : we behold coming into our presence a cheerful, merry *Gruagach*.

His sweet-strung harp in his hand : it was more musical than organs : deftly, excellently he played it, so that our company were not displeased.

The hosts fell silent of their own accord at the tender sound of the music : the *Gruagach* of the harmony was then placed in a chair of gold.

A slave followed him without fear : never saw I so big a man : with a caldron on his powerful arm that would cook enough for seven hundred.

Said Fionn of brightest visage, the king who never failed at need : 'Ask thy guerdon forthwith, man : name us thy errand to the hostel.'

'To ask my caldron-full of gold from the good son of Cumhall of the hosts, and to find out who is best at bestowing of the men of Ireland.'

Muireann's good son answers that, and not by reason of having feasted, and gave his caldron-full of gold to the huge and kingly giant.

It was Fionn's luck and fortune, when the strong man came over the wave, that Tréanmhór's son had in his camp by chance a shipload of gold.

Fionn said to Caoilte : ' Go forth to pay it ' : Caoilte brought in of the gold of Araby its fill in the Gruagach's caldron.

The Gruagach said to Fionn : ' I find no prince thy better ; there cannot be in the east or here a king, however great, to compare with thee.'

Fionn, whose utterance was not rough, asked in a loud, clear voice of the huge man : ' Since thou hast now got thy will, thy name, thy surname, tell for us.'

' Thou shalt have the truth of my tidings, man of the mighty combats : I am Fer Dochair son of Dubh, from the bright lands, from the Sorchas.

' Fionn, the Gruagach is a son of mine, that played the music of many virtues, the man who excels in spirit and strength, is best in valour and wizardry.'

Then out spoke good Conan, who shunned no man's encounter : ' Though now though art not reckoning Fionn, he would carry the prize in all thou saidst.

' Never yet came one to compete from near or from ever so far but he would find in the household of Fionn a man to match him in Ireland.'

' My match was never yet found near or far away : nor shall there come here now one how good soever to contend with me.'

Anger seized Oscar of battle when he heard the challenge, and he wagered beyond the men of Ireland to master the fair-haired Gruagach.

Up rose the man that shook the chain, on hearing the brawl, and shook thereupon the chain of silver, that was not of bronze nor of iron.

Then valorous Fionn fell silent at the general sound of the chain, till his visage reddened like scarlet at Oscar's insult to the Gruagach.

The whole host was hushed at the blushing of Fionn of Almhain : there was not a hero of hard combat whom it did not check at once.

Cumhall's son of valour spake to the good son of wise Oisín :
‘Oscar, though good be thy grace, do not insult the Gruagach.’

‘By reason of the wrath that just now has come on the son of Cumhall,’ said Oscar, ‘unless thou master the prince of Fál, thou shalt fall in consequence of thy challenge.’

Spake the Gruagach who was not slack : ‘Son of Cumhall son of Trénmhór, since to thee, Fionn, I have come, escort me safe out of Ireland.’

‘Be not in dread to return, Gruagach of the waving crown of hair : thou shalt have a clear escorting from me out of the bounds of the Gaelic shore.

‘Though the men of Ireland all to one man were to come against thee, I will send you safe from them till thou leave the shore of Ireland.’

‘True is everything that has been told of thee, Fionn of the edge-naked arms ; aught good that was said of thee was no flattery, son of Muireann of the great feasts.’

Eight good men were sent by the high prince with the Gruagach, MacLughach and honest Caoilte and Caireall, grandson of Conbhrón.

Caol Cródha, high was his might, the three sons of the Craftsman, from the high-king were sent ; the other man, fierce and ready-witted, the tall Oscar son of Cromcheann.

There are the eight that Fionn sent—I have heard of no company to excel them—with great courtesy from his house to accompany the Gruagach.

Spake the Gruagach of ready speech : ‘Since I am going, Oscar, if thou shouldst follow me to Sorcha, thou shalt have combat and fierce encounter.’

‘I swear by my wounding weapons, by my sword and by my spear, when I hear that ye are in the east, that I will go to seek thee.’

The Gruagach departs, and the huge man, and those eight of our host, from us in a ship over the salt sea eastward from the great haven of Benn Edair.

The unwearied crew found a wind that was always with them : for those three months’ space they were encountering perils and wanderings from the course.

They took harbour in Sorchá having parted with trials : heavy was their weariness from the sea, the handsome beloved eight.

The son of great Lugh,—Caol Cródha, fierce was his awfulness, asked—‘ What is the land of shining hue that I see ? ’ said the high prince’s son.

Then spake the Gruagach to Caol Cródha battle-victorious : ‘ This is Sorchá strong and staunch, son of Lugh of the strokes.’

‘ If hither was thy journey from us, from the excelling land of Ireland, go into thy country—we deem it time—and we shall go to Ireland.’

‘ Come ye with me for love of Fionn, ye nobles of the pleasant heroes : the delights of Sorchá shall be yours until your heavy strain be relieved.’

They go promptly forth from the ship, the eight heroes much beloved : the Gruagach and the huge man were at their service diligently.

They see a city in the land, various and beautiful was the colour of its side, many a free craft was followed on its outskirts.

In the dauntless fortress were a kindred many-hued, delightful, with blades of furious flames, with satin silken cloaks.

With seric cloaks of satin, with tall regal womanfolk, with seric embroidery moreover upon her cloak around each queen.

Though in many a castle I have been ere now, south and north, east and west, I have not heard of another such home nor of a people their equal.

The multitude fair of colour came forth, they made obeisance to the Gruagach, and they kissed him affectionately, youth and maiden alike.

When they reached the huge man, both womanfolk and multitude, each man promptly gave each man’s kiss to the Gruagach.

‘ Tell, thou Gruagach of war, by whom every challenge has been sustained, who are the scanty band thou hast brought to the mansion.’

‘ With Cumhall’s son of ruddy face, who gives no refusal nor denial, abide the eight of good service, and seven battalions in his standing fian.’

MacLughach the fortunate spake promptly to the Gruagach: 'Make known to us, O man, what are the fortress and its people.'

'Here is the hostel's name for you, for love of Fionn of Dún Modhairne, this is the City of Gold, ye folk of the son of Trénmhór's son.'

Down sat the valiant Gruagach and all his host in the hostel, and placed hospitably near him the folk of Fionn of Almhain.

Two hundred faultless men-at-arms were serving the encampments, and each brave man at the banquet had a cup embellished with gold.

When the great joyful festive host was full of mirth, a man arose in the brilliant hostel, boasting his bravery before all.

He spoke then with a haughty word standing up in the mansion: 'O pleasant company, have ye seen the equal of this castle in Ireland?'

'I vow, O Gruagach,' said the son of proud Criomhthann, 'that Fionn for one hour of the day is better than ye all till doom.'

'All that I see in Inis Fáil, though ye think them greatly to be vaunted, better am I than all of them,' said the yellow-haired Gruagach.

'What silken stuff there is in my house, and what goblets heaped around, and what cups of golden ornament, are better than the wealth of Trénmhór's grandson.'

Up rose Caireall white of skin, and the comparison had not pleased him, seized a sword of fierce fury and two fiery spears.

Up rose MacLughach the active, and the Craftsman's three sons, Caol Cródha, brave and merry, and Oscar son of Cromcheann.

Up started Caoilte, clear of countenance, a bright man of conquering lances, a bright man comely at a feast, stalwart he was and honourable.

The victorious Gruagach took a hero's step bravely and hardily right opposite the son of Fionn's son, to stay him in the stead of combat.

A step to meet him, a stout step, took the son of Daire then: it was enough to quell the heart, the sound of their sledge-smiting.

Caoilte and Caireall were bravely hewing in the hostel, and Criomhthann's son fierce in might together wounding the hosts.

Caol Cródha high in mien, the Craftsman's three handsome sons : direct exploit I have heard, two-thirds of the host engaging them.

Fifty heroes—brave was the onset—Caireall O Conbhróin slew : there fell by the Craftsman's sons thrice fifty courageous men.

Ten and fifty fierce heroes Caol Cródha cut down with his sword : this is the reckoning not slight that were wounded in the fight.

His ready sword, full of fury, in the Gruagach's lissom hand, he planted it till its hilt was bloody in the flesh of the shining heroes.

Daire's son the horrific bore fifty wounds from the quarrel : the virtues of their blades defended the heroes' bodies in the combat.

The Craftsman's dauntless sons, Cromcheann's son, and Caireall, Caoilte, and warlike Caol Cródha came around glorious MacLughach.

They carried MacLughach off, men pitiful after the fray, brought him in their ship over sea in spite of the company of comely men.

They encountered danger and peril wending westward over the brine : the courage of the men will not be known until the end of all times.

Ravens without ruth were sated from their encounter with the host, and seas incarnadined with their blood, through the wrath of the achieving eight.

They came, though it was hard for them, to Ireland despite the host : famous was their faring from the east fair into the haven of Benn Édair.

Caoilte came on to Almha, we rejoiced that he did not tarry, the six successful remained in company of MacLughach.

All they went through of furious battle since leaving yew-clad Ireland, Caoilte relates it all to his fian and to Fionn of Almhain.

We were not long thereafter, when Caoilte had come to us, till the arrival of MacLughach of the feats, and his six heroes equal in fame.

Women came in frenzy, and Almhain's young folk, wailing for fierce MacLughach—many a hero of us was mournful.

A year, as I remember and attest, were Gaoine's wounds a-curing ; at the year's end he was whole, it brought joy to the Fian.

Oscar, generous man, who never withdrew a foot from death, thought of seeking battle in the eastern land, that son of redoubtable Oisín.

He obtained my leave and Fionn's to go east, though it grieved us : though great was his following, he brought with him only thrice nine men across.

The names of the three nines that were skilful I shall tell you, Patrick : though I have outlived them sorrowing, I have knowledge of their story.

One in the first place was my own son : two was wise MacLughach : Caoince and Daire son of Fionn, four warriors full pleasant.

Raighne son of Fionn, high his valour, and the Craftsman's three sons were four, Caoilte whose speed was a murmuring sound, there are nine of them, O churchman.

Three good heroes of my children went, Iolach and pleasant Oisín, along with Oscar, over the brine ; good was their triumph and their encounter.

Conan went thither, the Grey Man's son, fierce was his joining in engagement, and his six sons stout at arms, they were courageous to compare.

These are but eighteen men, great was their activity and their bulk : and twenty without defect therein were Eochaidh son of Fionn and Caireall.

Breasal's son went, not weak in act : he was stout in their quarrel ; and O Duibhne brown-haired, and Fionn son of Dubhán faultless.

Legán the airy without sadness, a hero who spoke true judgments : O Patrick, brave was his might, the twenty-fourth hero.

Three others went, fierce in fray, of the race of Ronán of famous songs : Domhnall son of Caoilte the tall prince, Colla and redhanded Labhraidh.

Gently floated up to the wharf Oscar's ship of sprightly trim : in it go prosperously to the east the three nines full sturdy.

They reached Alba of the hosts, the active crew of fierce speech, demanding rent and revenue in return for gentleness and peace.

The men of Alba come in wrath, spirited battalions of large heroes : to meet the swift warriors there was many a brigade of good men.

Oscar comes on with his little host by whom many a hard encounter was sustained : though many a lord opposed him, he gave battle to the Scotsmen.

They stormed Dún Monadh, they routed the Scotsmen : Alba's king of forays fell by manly bloodstained Oscar.

This was the battle of great Dún Monadh where many of an army fell : the worse for the power and fame thenceforth of those that died in the fray.

The men of Scotland, though great their muster, their courage and their power, submitted thereupon to Oscar, for the greatness of the spoils of his sword.

There was not on the solid land in power of battle and sturdiness of sword a leader of three nines of their men that did not pay tribute to Oscar.

He divided their own gold and wealth as an overlord's bounty among themselves : by his sword he took their hostages and by the strength of his warfare.

Thirty-five ships he brought with him southwards from Alba : they go to London of the kings, it was a great company of strife.

A ready army met them in London of the white coasts : all that were for battle in this eastern land were in the fortress to meet them.

London of the red ramparts is stormed by the company of great fury : Oscar fiercely overthrows the men of the Saxons all on one field.

Saxonland is pledged for his time to Oscar for his victory to be tributary thenceforward until the latest day.

He got thirty ships and their men with him and their provisions from London : his force on the deep sea of currents was three score ships of war.

He goes on a distant voyage from Saxonland of the great hosts to the bright haven of Rheims of the kings, it was a cause of broken peace to France.

The French assemble vauntingly : they were right ready to come against them : there was scarce a king or prince in the east that did not gather to oppose them.

[The translation here passes on to couplet 142, the intervening part, 121-141, being transposed in the text.]

They inflicted slaughter on their princes, they took their great cities, they swiftly subdued their kings and destroyed their mighty armies.

The victorious Franks are overthrown by the northern expedition of Oscar : they submitted to his peace and to the tribute of his sword.

He got their captives and their tributes—it was not a work without skill—Oscar carried off all their spoils during the battle.

They gained power over every land, Oscar's ungentle fleet ; dolorous until doom shall be all they slew unerringly.

Then they go forth from France, after all the war they had waged : they tarried not, though stern was the encounter, until they arrived in Spain.

The spoiling Spaniards came in multitudes to look on battle : many a lord good of hand was pressing on to the encounter.

They set a ring of battle around Oscar, son of the prince : a silken standard, well-wrought, of seric fabric, is hoisted for him on a lance.

They gave a stout and furious onset, the [invading] band and the Spaniards : many were the pools of blood from those that were worsted in the strife.

Fifty ringleted heroes, no over-statement, fell by Oscar's hand in the fray : one-third of all that perished by his valour till doomsday will not be remembered.

The high tribute of the Spaniards was paid at once right into his hand ; hostages and revenue thereafter, and no spite against him.

From Spain to great Almain to levy tribute for his host ; the mighty fleet of Banba, a strong full-valiant navy.

In Almain was assembled rapidly a concourse of warriors in hostility to guard them from being in sorrow : they rued their muster.

Oscar of the triumphant sword advanced, though it was a cause of sighs to his hosts, gave fight to their nobles of fame—it was a woe of battles to their lords.

The Allemans advance against him in anger and in awesomeness : one and twenty staunch battalions faced him in the engagement.

All their host was overthrown by Oscar of the heavy blows : the valiant king of the two Almain he slew in single combat.

The gold and treasures of the two Almain were ceded to him without protest, and a fixed tribute thenceforth, and the command of their cities.

There was not from great Almain till they came to Greece a land whose tribute wealth and booty they did not capture.

They came to Greece though far away : they suffered many pains therein : great were the hardships of the men : great their enterprises to relate.

Sing their enterprises, pleasant Oisín, until thy son returned to Ireland : excellent is the melody of thy mouth, and sweet, O ancient man.

Though wandersome and long to tell their active perilous expedition, I will not cease from it nevertheless till I put a finish on its end.

A Grecian muster gathers : they were numerous, hundred-fighters : there was many a coloured standard of red silk over their high nobles.

The standard of noble Oscar is set on a spear uplifted, nobly decked : he advances, sheathed in armour, a man of blood-stained strife.

Oscar with his glorious host and the Greeks come against each other : it passes count, O pleasant churchman, all that the band left woeful.

They shoot forth showers of venom from their fiery ancient weapons :
the unwearied bands kept smiting heads and helmets.

By the hand of warlike Oscar fell the high king of the Greeks in
the encounter : the king's host thereupon the men of the fleet
destroyed.

Seventeen kings of Greece he compelled to submit to tribute :
bravely he won victory and spoils, the hero, weapon-keen
Oscar.

When they had overcome the king of the Greeks, they go forward
into India : that was the land of armies and of courts, beautiful
of many excellences.

The king of India comes against him, with three score high-
vaunting battalions : it were difficult, O man, to bring tribute
out of that land.

Oscar, with the furious band, comes to meet them and engage them :
brighter than clouds of heaven were the lightnings of their
sledge-smiting.

No man escaped to tell the tidings south or north of the stout
household, but Oscar of the fierce onsets kept hewing with his
hard sword.

Oscar, that refused no man aught, slew the king of India in the
conflict : anger seized him through the hosts, triumphant
weapon-strong Oscar.

Oscar, clear of voice, bestowed the wealth of that land on his army :
he gave wages to every man of the gold of the Indians.

[Translation here returns to stanza 121.]

Seven shipfuls, without refusal, to be paid him each complete year :
a great tribute from bright India was due to Oscar in Ireland.

They went to free Sorchá, the company that brought sorrow into
every land : a stout upstanding wood of spears : the flag o
their prowess was not low.

The number then of the people of Oscar of the gilded swords was four
battalions, a numerous host of good carriage and bravery.

A fierce army from Sorchá comes, terrific men, awful their guise,
eighteen battalions of great power they had at the haven aided
by wizardry.

They cast fires and rocks at the fleet on the sea, and a hundred snow-storms full of fury to overthrow the navy's might.

This is the number that perished there by the army of Sorcha, O churchman, four shipfuls of great strength: they were drowned all at once.

The oversea fleet comes to the shore in spite of the men: great was their power in every land, they gave battle not gently.

The men of Sorcha gave fierce battle to that company of brave endeavour: waters grew red suddenly with the lightning of swords and helmets.

Fifteen days, a fierce endurance, with none giving forward or backward, but smiting bodies and heads, the armies of Sorcha and the band.

The Gruagach, never a weakling, answers the (challenge to) duel of Oscar son of Oisín: warlike Oscar advances against the encountering Gruagach.

To victorious Oscar of the steeds it was thus the Gruagach spake: I will never cut off thy head, thou hast bravely voyaged against us.

Oscar answered merrily to overmaster the dauntless Gruagach, stoutly, furiously, fiercely, angrily, eagerly, right vigorously.

Two strokes successful Oscar gave the Gruagach for every stroke: strike as he might, he drew from him no blood, but red meteors of fire.

Fearless Caireall said—well we liked the speech—smite, famous Oscar, his blade out of the Gruagach's hand.

Active Oscar, who was not timid, accepted the advice he got from Caireall, smote his new weapon of fury from the fair yellow-haired Gruagach.

When Oscar who was not timid heard the voices of his foes around him, he swiftly hewed off the man's head with a heroic sword-stroke.

The Gruagach of active strength fell in the duel with Oscar, and the huge man too of grim form by his fierce formidable sword.

Oscar kept at the fight after his triumph in the duel—a dragon's feat, stern was the meeting—rending skulls with his sturdy arm.

Raighne, good son of Fionn, slew the king of Sorchu in the fray :
the king's son of valiant prowess was slain by the hand of
Oscar.

Sorrowful from the hand of the fierce hero was Sorchu of beautiful
hosts, having lost her people, good churchman, through the
Gruagach's challenge.

He exacted then captives and hostages for his people : they leave
courageous Sorchu in sorrow for lack of friends.

(Translation resumes at stanza 174.)

They go to great Hesperia, numerous and strong were its hosts,
long lasting and potent their strength, their power and their
magic.

The princes of the men assemble to do battle with his expedition :
through the tops of the forests was heard the clang of their
weapons and armour.

By warlike Oscar, hero that possessed every spoil, is slain the king
of Hesperia, sad tidings, and a thousand heroes of his great
host.

Oscar, furious and fierce, was not content without the entire tribute
of Hesperia : he got their revenues thenceforward and the com-
mand of their cities.

Twelve battalions, formidable men, there were in active Italy ;
guarding their eastern land in wait for weapon-famed Oscar.

Having subdued their country, their king and his despotic power,
he carried off over the brine gold and cups out of goodly deep-
blue Italy.

By Oscar's sword that overthrew the mighty, the king of Italy is
slain at this time : two hundred sons of kings, courageous and
tall, fell of the troops at the hands of his powerful host.

They cross the sea with hardship, the strong and sturdy company :
they paused not from the steady course till (they reached) the
hero-abounding band of Lochlainn.

Of Lochlanners hard by the haven, an active hero-muster with the
cavalry, to meet the goodly band was many a champion and
high prince.

Though they were brave to see and numerous, deadly in battle as they weened, a deathly visage came upon each man, fearing their death from Oscar.

A fierce onset on the furious band the numerous host of Lochlainn gave : that was indeed the venomous shower whose fiery bolts were many.

Many a vulture was screaming for those that were laid low in the stout stress, and many a raven was delighted by Oscar's victorious hand.

The King of Lochlainn fell—though it was a calamity—a noble prosperous man of goodly fame, and his two sons of bravest prowess, by Oscar's victorious hand.

The nobles of the tribes were slain, though haughty was their spirit : the strength of Lochlainn from that out Oscar brought to his fleet.

They breach the city of Beirbhe, though splendid was its muster : its hostages, its might, its power, in a short space have to depart.

They gather the gold of the city, its treasures and its great beasts : it was a spoiling of no weak kings, their journey to the land of Lochlainn.

They went into their ships, the winners of every hard triumph : the man of high prowess advances to the fortress of the high king of Britain (Wales).

The men of Britain were there to meet them ; brave men, not slack in combat : and many a combat there was, though they had the best of numbers in the conflict.

By Oscar's strong valour fell the king of Britain of stern triumphs : ten hundred armed men not gentle fell by his hand in the great affray.

He abandoned not the eastern land, but kept waging battle and triumph till he had subdued by the strength of his blades the men of Britain all in combat.

He gave the cities of the land to furious flames : no rampart but he burned and plundered, no host whose company he did not quell.

The men of Britain though bold, by the strength of Oscar of the strokes, were left, the prince and his hosts left them, ruined and overthrown.

The pleasant company voyage to the shore-smooth land of Ireland : they come to rest and draw up at the fort of Barrach son of Úmhór.

He gives leave to all that were there to go with their booty to their people and to return to him over the sea, and to remain a while with him.

There came to meet him, to his ship, the active fians of Cumhall's son : stout and sturdy were their hosts, the sturdy race of Trénmhór.

I swear to thee by my good word, though my body's vigour has departed, that Oscar brought to us the power of every land and their spoils.

There was not of the sons of Fionn, except myself, O Adze-head, one—and the men were noble—that did not accept Oscar's hire.

The number of the host that Oscar had, whose victory and spoils were great, not counting attendants and women, was nine thousand full-active heroes.

My son's magnificent company, though numerous were their battles and combats—he himself excelled them all in the hour of strife and conflict.

He was a senior before each brave man, in the time in which he reached his carrying of arms, his power, and his comeliness : courageous was the brave hero's onset.

That is Oscar's voyage to the east, and somewhat of the prowess of his sword : all that perished by his hand and blade till the day of doom I may not tell.

Every land he traversed eastwards of the noble territories of the world, tribute for his fear undemanded they sent him every year.

Oscar my beloved levied, after traversing each wide sea, tribute from every province for his lifetime, he obtained it after his return to Ireland.

There shall never be since Oscar, hero of many a stern triumph,
there was not in the time when he was, a man his match
in combats.

Believe henceforth, valiant Oisín, man that wast fierce in fray;
give thy attention to the King of the elements: practise
religion without malice.

Grief for my people and for Fionn has darkened my heart, Ó
Adze-head: since the not weakly band is gone, henceforth my
friends are few.

Oscar of fame lives not, though great were his spoils in the chase;
nor Fionn, king of the blood-stained fians, nor the hundred-
wounding Corr Swiftfoot.

Caolte of prudent sense lives not, a wrathful, bloody, right noble
man: nor MacLughach famed and keen, a hero for whom my
spirit is gloomy.

I alone, after the destruction of the Fian, attending to hours and
matins, without largesse, without foraying, without the acclaim
of the grateful poets.

No feast a-holding in my house, no gold bestowed on companies, an
ancient of devotion in a church, where we have neither
attendance nor society.

Son of Fionn who refused no man gold or bronze, thou shalt have
the house of Heaven, that is not mean, for thy heart and for
thy humanity.

Make not lament, O man, son of Fionn of the numerous household;
truly we shall all go, O son of the king of Almhain.

It grieves me, Patrick of the relics, who makest devotion with
diligence, to be alive now after Oscar who defended all that
thou hast named.

Henceforth I can but sorrow, since the sons of Trénmhór are gone:
my glory and my beauty have departed, my strength, my hosts,
my household.

My blessing on thee, O man, for thy chant all this time: may I
obtain from the King of the elements thy admission with me
into his royal fortress.

May mercy reach each one, and mindful repentance, who will give to memory all that has been chanted to us of the words of Oisín son of Fionn.

O Adze-head, to whom my voice is sweet, O man for whom a noble chant is sung, if my valour were restored, thou shouldst be in command of the earth.

Practise devotion and prudence : many perils thou hast sustained ere now : every spear that thou hast ever cast, that great Mary's Son may forgive it.

Dearer to me were the deep chant of the fians, and the sound of the chase on every highland, and Caoilte's musical cry, than heaven and thy joys, O Adze-head.

Accept faith, noble Oisín, man that wast attentive to a company, and do a pure repentance for thy smiting in battles.

If swift MacLughach lived, and sword-strong Caoilte, thou shouldst not have them in a church taking thy instruction, O Adze-head.

Since there lives of the fians of Fál but thou alone of mighty awe, O Oisín, who didst serve each one, believe cheerfully in the elemental God.

I beseech Heaven's High-king, who is in the angelic city, since my fierce glory has departed, not to forget me for the great feast.

It was a feast.

There is for you, Captain Somhairle, and I can write no more at present from the trouble of the ague.

XXIV.

THE CHASE OF SLIABH TRUIM.

A day that we were on Sliabh Truim, the fians of Fionn full of courage, many a good hero and hound were there, that were right nimble on the plain.

There was not a hero of them without a shield on the mountain and two hounds and two keen beagles around Fionn of high courage.

We were spread over every glen : stout was our strain against the hills : two by two on each slope, our might was full without fault.

We rouse above the heads of peaks the game of the glens and their boars : on all sides of us along the slope was many a doe and badger.

Numerous were heroes and hounds coming forth swiftly on the level : to hold the chase in every glen came forth Fionn, prince of the peoples.

Two hounds in each man's hand of all that came out there of the Fian : it is I myself that know well the story, though I am now bereft of sense.

I shall tell without mistake or omission some of the names of the hounds of the hosts : not a hound was loosed from its leash, but that I myself know its excellence.

Ó Baoisgne (Fionn) loosed swift Bran and Sgeolang that sped afar : Oisín loosed great Buadhach and young Abhlach after these.

When Bresal's son saw in front the king's hounds going bravely, he let go his two fierce hounds, Ucht Ard and slender Ferb.

Active Oscar who was not slack loosed Mac a Truim from his golden chain : famous Caol Cródha let go Léim ar Lúth the nut-brown hound.

Garaidh of the bright weapons loosed Ferán and Foghar and Maoin : Ó Duibhne dexterously slipped Éachtach of the tricks and Daoil.

MacSmóil of courage keen let go Airrehis and Rinn the fierce, shapely Ó Conbhróin let go Cor Dhubh after them and Máigh.

Conan of the ready deeds loosed Rith Ród and Rith re h-Ard : Faolán, friend of hounds, let go Carragán and red Got.

Edain's son thereupon loosed good Casluath and keen Futhlamh ; pleasant MacMorna let loose Arann and Ard na Ségh.

Ferdhomhon son of Fionn let go Ciarchuill that outstript every hound : MacReiche of sage counsel loosed fresh Sgath and Lúth na Lon.

Caoilte loosed brave Enfhuath, and Cuillsgeach of hardy onset : Dubhán's son, generous man, after him slipped Rian and Gar.

Ruddy Dáire son of Fionn loosed Ard na Sealga and hardy Loinn :
active MacLughach loosed white Cuirthech and Lér-bhuaidh.

Aodh Beg, a ready man, loosed Marbhadh na gCat and Taom :
Conan son of the Gray Man slipped Leigean from her leash
and Laom.

Sgainer and fierce Gáir are let go, the two hounds of tall Iolar
son of Smól : Oscar son of Cromchenn who was not gloomy
let go Soirbh and Nóin.

Famous Fergus File loosed without neglect Sgiamh and Faoidh :
Colla son of Caoilte, generous man, he let go Rian and
Laoidh.

Dáire son of Ronán loosed Dibhearg and swift Dobhrán : by us
were loosed without shame the beautiful great pack of the
fians.

The Craftsman's sons let go their hunting pack without sadness—
Cor and Derg and Drithleann, Corrbhenn and Rith Teann and
Treoir.

Musical Cnú Dheireoil let loose Aindeoin and Eolach on their
course : Uath of the hunts, not mean of aim, loosed Sgread
Ghábhaidh and Néimh.

Criomhthann of the strokes and Conn, two sons of warlike Goll, let
go Dochar and Dorr, let go Crom and Gáir.

The household of the prince let loose their hounds dexterously
without scarcity : behind them by reason of the chase the
hillsides were full of blood.

Many were the hounds on the track of deer around us on the
mountain southward : the throngs were in their wake watching
them, fierce was their onset.

There was many a cry of deer and boar on the mountain, of those
that fell by the chase : from the spoils of herds and hounds
blood abounded on the slope.

I never thought the cries of battle more dreadful, though in many
battles I had been ere then, than the cries of hounds and deer
when the pack came at the herds.

No deer went east or west, nor boar of all that were alive on the
mountain, not one of them all but was killed by the good pack
fierce in attack.

We killed twenty hundred deer on the mountain and ten hundred boars : our pack in the greatness of their fury left every field red with blood.

Does and badgers were not counted, nor hares, of all that fell on the slope : though they were not reckoned by Fionn, they were methinks a great part of our game.

The greatest prey ever killed in Banbha's land at any time, the best that was during my life, was the prey that Fionn took that day.

The prey is divided by active Goll : he left no man of them without a portion : he forgot no man of the Fian except himself and me.

I spoke to Goll the fearless, and I rued the saying of it : ' Is it spite that has caused, O Goll, me to be forgotten of all others in the division ? '

' It would not beseem anyone in the Fian to revile me above all : it is a pity I am not near thee that I might test the strength of thy hands.'

To answer him I seize my sword, since Goll made a fierce reply, the hero first in wisdom and in fame, I went up to him angrily.

Fionn caught up Mac in Luin (his sword), two sharp spears and a shield of battle, came deftly through the host and quickly seized my arm.

Quickly my anger is quelled by Fionn, and he took upon himself my share of the prey, (saying) ' I have never allowed spite or feud to arise between two of the Fian.'

Fionn, the brave lord, did not leave generous MacMorna of the red shields till he made peace between me and Goll, though great was our enmity and our wrath.

They made fires without fault, truly, on every hill of the mountain, around Fionn of comely body, to roast the boars and stags.

When we had eaten our prey, the battalions of ruddy complexion, the good fians of Fionn set out from Sliabh Truim to Loch Cuan.

We found a monster on the loch, its presence there did not profit us : as we beheld it in silence, its head was bigger than a hill.

Its description to relate—a fortress might stand in its maw : a hundred heroes, though great their fury, might fit in the hollows of its two eyes.

Greater than trees in a wood its teeth, shedding horrid lightning : bigger than a city's gate were the ears of the serpent awaiting us.

Longer than eight men, without belittling, was its tail, standing up to its back : its slender part was thicker than a flood-felled oak in a wood.

When it saw the host at a distance, it demanded in great rage food from the son of Muireann without delay, or combat with hounds and heroes.

‘Thou art not of Ireland's monsters, wretch of evil fame and mind ; tell us wherefore thou hast come,’ said manly, generous Fionn.

‘I have come now from Greece on my course till I reached Loch Cuan, to seek combat of the Fian, and to take the power of their hosts.

‘I overpower every people, hosts have fallen by my attacks : unless I get satisfaction from you, I will not leave seed of you alive.

‘Give me combat speedily, though thou art strong in hosts, O Fionn, that I may test on you exactly my strength, having come across the wave.’

‘For thy honour's sake tell us, though great is thy confidence and thy awesomeness, thy father's identity and thy name, before we cast our weapons at thee.’

‘A certain monster that is in Greece, I shall speak without lie his accustomed name, Crouch of the Rock, high of fame, that stands on the eastern sea.

‘A reptile, good of courage, evil of countenance, such was his gruesome wife : few eastern cities but she breached ; and she bore me to him as a son.

‘I have left sorrow on every prince : Height of Battle truly is my name : Fionn of good report and worth, we reck not thy hosts nor thy weapons.

‘ This is the tale thou hast asked of me, man good at sword and at grasp ; grant me speedily the fray, though numerous thy Fian and thy strength.’

Though it was a stern enterprise, Fionn bade the Fian go to fight him : to quell him the hosts advanced, and suffered hardship from him.

The reptile came for the encampment, many of our nobles perished by him ; we were greatly wasted by his slaughter, and powerless to withstand him.

Spears were cast cunningly, accurately, fiercely, at the reptile : he scattered on us by magic art his fiery showers of spines.

We were brought to grief by the beast ; his craft we could not match : he would swallow, though it was no slight strain, a hero and his gear together.

He swallowed Fionn of the strokes, and the Fian of Ireland raised a cry : we were for a space without help, and the reptile slaughtering us.

A door on each side of its body Fionn made of no ill space, till he let forth without delay every one that had been swallowed of the Fian.

Fionn by the fight he made gave succour to the entire host, and freed us by the might of arms, by fortune of battle, and of victory.

The beast and Fionn engaged each other—it was great daring to go to master it : he stayed not from its sturdy encounter till he parted its soul from its body.

What fell of monsters by Fionn, till doom may not be reckoned : what he achieved of battle and of exploits all men cannot number.

He slew the monster of Loch Neagh, and the giant of Glen Smóil, and the great reptile of Loch Cuilleann, MacCumhaill of the gold slew it.

He slew the serpent of Benn Edair : in battle it could not be mastered : the phantom and reptile of Glen Dorcha fell by the hand of the prince.

The blue serpent of the Erne fell, and the fierce serpent of Loch Riach : he slew, though it was a stout heart, a serpent and a fierce cat in Áth Cliath.

He slew the phantom of Loch Léin, it was a great endeavour to go to subdue it : he slew a phantom in Druim Cliath, a phantom and a serpent on Loch Righ.

Fionn of great heart slew the phantom of Glen Righe of the roads : there was not a reptile in Ireland's glens but he took by the force of his blows.

The phantom and serpent of Glenarm Fionn slew, though they were valiant ; so that victorious Fionn exterminated every monster against which he advanced.

He slew the serpent of Loch Síleann that brought a treacherous deluge on our host, and the two serpents of Loch Foyle that made a fierce attack on us.

A shining serpent on the Shannon, it broke down the defence of the men : and the serpent of fights of Loch Ramhuir, that surpassed the monsters of the world.

He slew, it was a great good fortune, the fierce phantom of Sliabh Collán, and the two serpents of Glen Inne fell by his sword.

He slew the serpent of Loch Meilge, whose prowess was not unworthy of Fionn's hand, and the great monster of Loch Cera too, and a spectre at Áth Truim.

There was a serpent on Lough Mask that gave many defeats to the men of Fál (Ireland), he slew it with his victorious sword, though it was a fierce burden for his arm.

On Loch Laeghaire, in truth, there was a serpent that made flames : in payment of what he suffered of its ravages he beheaded it with his weapons.

The phantom of Dubhas though right sturdy and the wild man of Sliabh in Chláir, Fionn slew with Mac in Loin, though fierce their prowess and their horror.

The furious serpent of Loch Lurgan fell by Fionn of the fians ; all that it destroyed of our host may not be told till distant doom.

A serpent of the singing Bann fell by the hand of Fionn of the hard encounter ; we had often been wasted by its attack until it was slain at Assaroe.

[Incomplete.]

XXV.

ONCE I WAS YELLOW-HAIRED.

Once I was yellow-haired, ringleted,
 Now my head puts forth only a short grey crop.
 I would rather have locks of the raven's colour
 Grow on my head, than a short hoary crop.
 Courting belongs not to me, for I wile no women ;
 To-night my hair is hoar, it will not be as once it was.
 Once I was.

XXVI.

WOE FOR THEM THAT WAIT ON CHURCHMEN.

Woe for them that wait on churchmen, that are not heard on the
 hardy fray: woe for them that are checked by decay, unsightly
 end of shelter.
 Woe for a king's son that is faint-hearted, that imposes not his fear
 on man: woe for him who forsakes his pointed lance for a
 horned yellow staff.
 Oisín am I, the prince's son: I was wont not to put off battle :
 to many a hero on the stead of strife I have given cause of
 woe.

Woe for them.

XXVII.

OISÍN'S SORROW.

Sad is that, O dear Caoilte, by whom sea-roving crews were
 thinned, our parting from each other after the Fian is a cause
 of sorrow.
 To fall in the east in the battle of Gabhair happily befell
 Mac Lughach, rather than that the youth of great deeds
 should be tearful and gloomy in our company.
 All but myself, an ancient, despicable after all the battles, the race
 of Baoisene is gone—sad is that, dear Caoilte.

Sad is that.

XXVIII.

THREE HEROES WENT WE TO THE CHASE.

Three heroes went we to the chase on this slope of Sliabh gCua :
we started a brown stag from the pearly fresh brown oak-
wood.

His like I never saw on this heath of Sliabh gCua, his size and
the number of his antlers : a lank stag eating the young
grass.

We loosed our hounds at him, we came to pierce his hide, and
the stag was not stayed till he reached grassy Sliabh Mis.

I was there, and tall Oisín and Caoilte of good counsel : there were
not of the Fian, as good as we, three heroes.

Three heroes.

XXIX.

ERECT YOUR HUNTING SPEARS.

Erect your hunting spears, wherewith we once wounded the white
does : when we were in arms, we made no fasting journey.

Steer ye your rounded hulls to the bare knolls of Lochlainn ; with
your stout lances we slew slow-glancing Raighne.

I am Oisín, though ancient : I have trysted with gentle women :
grayness is nearest to brownness, bentness is nearest to erect-
ness.

Erect.

XXX.

THE HUNGER OF CRÍONLOCH'S CHURCH.

The hunger of Críonloch's church, ūch, I cannot bear it ; last of
the royal prince's sons, we have suffered a scanty fare.

Oscar, my heroic son, for whom songs of praise were made, were he
alive at present, he would not leave me to hunger.

My curse upon thy churchmen, Patrick, and mayest thou rot ! if I
had Oscar, he would not leave me to hunger.

I am Oisín ruddy-cheeked, son of Fionn, of honourable spirit : I
have had in my pay twenty hundred that knew no hunger.

The hunger.

XXXI.

THE WRY ROWAN.

Swineherd, let us make for the moorland : I am without food for three days : lead before me to Gleann Da Ghealt : come, my son, and take my hand.

There is on the north side of the glen, if we were both brought thither, a tree whose berries are good to taste, which is named the Wry Rowan.

If thou wert nine days without food—I tell thee, it is no foolish thought it would relieve thy dryness and thy thirst, when thou shouldst see the colour of the berries.

We were two thousand in the hunting on the slope beside the hill : we brought in no prey to Fionn but the berries of the tree and two swine.

Swineherd.

XXXII.

THE BEAGLE'S CRY.

A beagle's cry on the hill of kings ! the mound it circles is dear to me : we often had a fiann's hunting feast between the moorland and the sea.

Here were the followers of Fionn, a company to whom the sounds of strings were sweet : dear to me the active band that went on hostings of many hundreds.

Fair to see was their chase, methinks : many red stags fell by their prowess : many a speckled speedy hound coming to meet them on the moor.

Bran and beautiful Sceolang, his own hounds, in the king's hand : dearly Fionn loved the hounds, good was their courage and their achievement.

Crú Dheireoil in the king's bosom, good son of Lugh of comely form : he kept playing a harp for Fionn, the fair-haired man of strong voice.

Each leader of nine of the Fian used to come to the king to hold
the great huntings that the host made around Druim Caoin.

Fifty many-antlered stags fell by my own hand, O king, and fifty
boars likewise, though to-night there is nothing mine.

The sons of stout Rónán had a camp on this north side of the glen :
a goodly sight was the Fenian cooking that the Fians made at
the foot of the peaks.

The race of Morna, an active band, with many a man on the
southern side : often they fought a hardy fray and came
victorious out of it.

I have heard a red beagle's cry on the slope beside the stream : it
has raised the waves of my head, the sweet-voiced beagle's
bay.

I am Oisín the king's son : it is long since my form has withered :
although my heart is sore, nevertheless the cry is musical
to me.

A beagle's cry.

XXXIII.

THE SLEEP-SONG FOR DIARMAID.

Sleep a little, a little little, for thou needst not fear the least, lad
to whom I have given love, son of Ó Duibhne, Diarmaid.

Sleep thou soundly here, offspring of Duibhne, noble Diarmaid :

I will watch over thee the while, son of shapely Ó Duibhne.

Sleep a little, a blessing on thee ! above the water of the spring of
Trénghart, little lamb of the land above the lake, from the
womb of the country of strong torrents.

Be it even as the sleep in the south of Dedidach of the high poets,
when he took the daughter of ancient Morann in spite of
Conall from the Red Branch.

Be it even as the sleep in the north of fair comely Finnochadh of
Assaroe, when he took stately Sláine in spite of Failbhe
Hardhead.

Be it even as the sleep in the west of Aine daughter of Gailian, what
time she fared by torchlight with Dubhthach from Doirinis.

Be it even as the sleep in the east of Degha gallant and proud, when he took Coinchenn daughter of Binn in spite of fierce Dechell of Duibhcreann.

O fold of valour of the world west from Greece, over whom I stay (?) watching, my heart will well-nigh burst if I see thee not at any time.

The parting of us twain is the parting of children of one home, is the parting of body with soul, hero of bright Loch Carmain.

Caoinche will be loosed on thy track : Caoilte's running will not be amiss : never may death or dishonour (?) reach thee, never leave thee in lasting sleep.

This stag eastward sleepeth not, ceaseth not from bellowing : though he be in the groves of the blackbirds, it is not in his mind to sleep.

The hornless doe sleepeth not, bellowing for her spotted calf : she runs over the tops of bushes, she does not sleep in her lair.

The lively linnet (?) sleepeth not in the tops of the fair-curved trees : it is a noisy time there, even the thrush does not sleep.

The duck of numerous brood sleepeth not, she is well prepared for good swimming : she maketh neither rest nor slumber there, in her lair she does not sleep.

To-night the grouse (?) sleepeth not up in the stormy heaths of the height : sweet is the sound of her clear cry : between the streamlets she does not sleep.

Sleep a little,

XXXIV.

FIONN'S PROPHECY.

Woman that speakest to us the lay, two things most have overcome me : a vision of shapes has appeared to me, has reft me of my strength and my reason.

The Adze-head will come over the babbling sea : I deem it no harm, he will not be harmful to me ; he will bless Ireland round about and the glorious warfare will begin ; his miracles will be forever, and he will bring all to Heaven.

The books of learning will be here during the sway of the foreigners and before their time : cemeteries and churches the King will have, great will be their power together ; it will be good for every man that it reaches, will bear many to the house of God.

Listen ye to the prophecy of Fionn above the pool, and hide it not : the lime-washed stones (castles) will be, not weakly they will be made.

It is not this that grieves me, but the number of the grey-faced foreigners here, and that I and the Fian shall not exist and I myself driving them out.

The foreigners' gardens will be here, and many a tree a-planting, and herbs a-putting down and coming up from their roots.

The high-king will advance from the north, will sternly wage the battle, and will raise up his wrath, and will leave the (field of) battle red.

The Irish will rise hardily, alike in east and north and south, it grieves me that it may not be I who come, when the shout of the men will be raised.

The high-king will cast the stone, and many an "och" will be there : it grieves me that I cannot come, when the shout of the foreigners will be raised.

A foreigner will not wait for his children as he goes in his ship over the brine : few of them will escape through the number of the famous battles.

Round Sligo a battle will be fought from which will come he advantage of the bright Irish : it is unlikely that I shall be present, much it grieves me, O woman.

First psalmist of the Irish am I ; the Son of God will bear me to Heaven : though I have had many of them, I dislike the nature of women.

I am Fionn son of noble Cumhall ; I believe in the King of the Heavens ; I am the best prophet under the sun, though I have done the will of women.

Woman.

XXXV.

THE WAR-VAUNT OF GOLL.

Lone am I on this crag, though I am overcome with hunger, since to-night there is with me but one poor woe-begone woman.

Thirty full days I have been without food or sleep, without music of harps, without timpáns hemmed in on the crag.

Thirty hundred true warriors have fallen by my hand in that time—it is a great sign of madness—and yet to be drinking brine after them !

I was the deed-vaunting champion : I have a waist of bone : I was golden-weaponed Iollann, to-night I am Goll the unsightly.

Fionn son of Cumhall, Fenian prince, has driven me to the crag : my career of victory is glorious, this is the cause of his enmity.

Trénmhór of encounters perished by the might of my fierce hand, for there was none to go between us until I slew him by my stroke.

Cumhall valorous, victorious, perished by me in the battle of Cnucha : as much of his haughtiness as I lowered. I am paying for it now.

In the strenuous battle of Cronnmhóin, though many a hero opposed me I slew ten hundred right valiant, the followers of Caireall, in onset.

Through Conbhrón's white-skinned son I drove the head of my spear : towards me never again was he insensate in the house of Almha.

Two of the sons of the chief prince, Fionn son of Cumhall the joyful—to me it was long of evil omen that I slew them in the middle of the bog.

The command of Ireland was mine till Cumhall came : I did not spare his flesh, since I did not enjoy his favour.

It was wrongful for Fionn of Almhaín, for the proud fulfilment of a word, on account of avenging my ill-treatment, to drive me to famine.

With thrice fifty gallant heroes came Cumhall to Tara : so high was his spirit, he would have broad Banbha for his own.

Magnificent Conn of the Hundred Battles was then king of yew-clad Ireland : many a strong strait I suffered to subdue his foes.

Heroic Cathaoir, bold high-king of Ireland, and ten hundred men perished woefully at my hands in the battle of Magh Agha.

A brother's son to this Cumhall, the son of Úna of brilliant beauty, Conn was not willing to uphold me in spite of Cumhall and these Fians.

Were it not for the tie of kindred between them and this king, though strong was the House of Baoisgne, they would not have made terms with me.

A sister of lordly Cumhall was foster-mother to this Conn, from this came my displacement, and my sad departure from Ireland.

The kingship of the Galian fifth (Leinster) Conn gave to skin-white Cumhall, it was no omen of peaceful rule or courage to be mine.

On a day that I held a great hunting around Cuilleann O gCuanach, I beheld Cumhall approach haughtily to forbid me.

The house of valorous Morna, Cumhall fell to rending us : it was not a just casting of lots that satisfied him, but combat.

To beautiful Sliabh Éibhlinne we retired in spite of Cumhall : we left not a man behind, and three hundred fell of his company.

Thereafter we went to rampart-smooth Cruacha of Connacht : a panting march was ours, with Cumhall pressing on us.

At his foster-son's demand, Conall of fair Cruachain refused us shelter : for us it was omen of utter rout, that Cumhall forced so many to oust us.

We went right rapidly forward to Emhain Mhacha, and pleaded a lasting compact with the lord of Ulster at this time.

Ulster's king did not venture to keep us for fear of Cumhall ; this were a sad change, should the strong man come against us.

To Conn with acclaim we went to Tara's rampart : he was not gracious towards us, it was no cause for us to be courageous.

The king of side-green Tara then refused us ; woe for him that abandoned our noble band : therewith we left Ireland.

In our heavy-laden ships we went to the land of the Welsh : when we had fought a battle there, we left our enemy diminished.

The sovereignty of the over-sea border I nobly assumed : though to-night I have but one woman-friend in loneliness.

A year and a quarter in that sovereignty I was—it was no presage of combat when the folk of the island of outlaws sent tidings of us to Cumhall.

Cumhall the brave and prudent, and the chiefs of the Munstermen, the men of Leinster of bold engagements and the unforgetting fian of Ireland.

The mighty companies came to drive me out of the land of Wales : it was not a likely cause of my being fittingly upheld.

We gave stern battle to each other at that time : to me Banbha's host were not friends, they were as though frantic.

Cumhall, Bodhmann the woman-warrior, valiant Criomhthann the spoiler, in the lead of the fian of Banbha, added to my career of battles.

The Welshmen were not friends to me, they set upon me together—that increased my bitterness—the stout folk of the island.

The slaughter of the host right valiantly I achieved in that fight : to them it was an omen of long plunderings, the number that I slew at the time.

Twenty hundred brave heroes fell by me in that fight of the host of Cumhall of broad Banbha and of the warriors of Wales.

From that overthrow (?) I covered my retreat without delay : since I found no protection I go from them over sea.

To the islands of free Lochlainn we went after all the spoiling, there I found no peace, it was an evil path for us.

The hosts of the warlike land approach us to banish us : to quell their strong men was not easy for our being few.

We gave a close-fought battle to the fearless men of Lochlainn : bravely I slew in fury the king of Lochlainn.

Eight hundred of the warlike host perished by me in truth : my expedition was not feeble until I took his sovereignty.

A while I spent in their islands levying rent and tribute, the courteous sons of Morna boldly ruling the lands.

We were betrayed—it was not done amiss—to the same Cumhall :
a foreign army came against us, and we left them grieving.
We gave battle gloriously to the fearless battalions ; many were in
evil plight through me, and we ourselves were full of wounds.
Fifteen hundred dexterously I slew of this host : I left them in a
heap of bones, though to-night I am lonely.
Into our swift ships we went without delay : they took no hostages
of me once I had put to sea.
We turned our face to the Scotsmen, it was not a favourable path
for us : the oversea men came to drive us away in banishment.
A furious (?) battle was fought between us and the host of Alba :
they were hard to check for the comely weapon-bearing Fian.
I advanced right eagerly to where I saw the victorious king, for I
was vengeful for the dishonour of my friends.
A pitiless combat was waged between me and the king of Alba,
wherein I smote with a clean stroke his head from the renowned
king.
I left the king's host hewn to the bone in the same battle : I was
high in spirit after engagements and exploits.
Four glorious years I was in the kingship of Alba : I cannot
remember all I got of gold and silver.
Once that we held a chase through valleys deep and dense, it was
a cause of rue to us, our foes coming between us and the sea.
Cumhall the majestic came, with the well-graced host of the islands :
the men of Alba abandoning us did not cause us to be over-
valiant.

[Stanza 57 to be read in the text after 59.]

Battle to Cumhall, vaunter of triumphs, I gave without delay : there
fell by me in combats ten hundred to sate my eagerness.
I embarked my great household in their ships in spite of the foe :
we made loud rejoicing having escaped from all peril.
We go adventurously to the wide haven of London : we were still
formidable, though we had suffered many hardships.
There came a stout encountering host to drive us from that same
haven : it was no path of peacemaking for them, when we
caused them to regret.

On the fair-green of the royal city we brought the heroic battalions :
then full of vengeance against the foe were my Fians.

Right rapidly were breached the firm ramparts of London : suddenly
the host advanced, it was a straitened path for us.

The king of the Saxons courageously challenged me in the fray : I
refused not his whole household, and I shunned not their
hostility.

At last in the end of the engagement the powerful ruler fell, though
it is no dishonourable tale, it was a heavy task for me.

Two score hundred Saxons I slew of them undauntedly : and I
left them in such evil shape, that but the tidings of them
remain.

The power of England we held a while in peace, and the foe in
deep distress from myself and my friends.

Hard-weaponed Cumhall came, and the Fian of Ireland without
delay, and according as we heard, the host of the islands along
with them.

The right wrathful warrior gave us battle after his journey : I was
the vengeful overthrower of every sept.

Three score hundred, armed for battle, swiftly perished by my
hand, for the Saxons did not dare to follow me or go before
me.

I covered my retreat after the overthrow : I did not abandon my
followers till I got them into their ships.

Then we sailed onward to the land of France ; the passage was made
musical by the cold birds of the sea.

The hosts of spacious France came upon us at this time—a tale that
is meet in brevity—on a few of the host of Banbha.

An heroic battle to be vaunted we gave to each other, our expedition
gained high renown from the host that came against us.

The sovereignty of generous sprightly France was mine indeed until
my pursuer came, Cumhall who made no treaty.

The victorious host of Europe was around Cumhall, the men of
Ireland advancing actively, for me they had no good
friendship.

They joined in hostile fray with us after our journey : my noisy
arrowy host answered them as they saw them.

It was a fine and valorous battle that we gave to each other, my noisy, arrowy host, till we inflicted slaughter on their Fian. Criomhall, Bodhmann, the woman-warrior, and the nobles of the House of Trénmhór, kept around the Fenian chief that I might get no opportunity.

Fifteen hundred triumphantly I laid low of their hosts : against them I made good defence, it is another glory of my successes.

From that overthrow at length I covered my retreat : though to-day upon the crag my body is covered with wounds, I will not keep it silent.

In their heavy-laden ships I embark my little Fian : I advanced on this journey till I reached the haven of Bergen.

The valiant king of Lochlainn with all his host was in the place : we obtained their sovereignty then for the dread of my blade.

Four lengthy years I spent in the kingship of Bergen ; their friendship I obtained, and Bergen's gold and silver.

Cumhall the quarrelsome went to war with the high-king of Banbha, whereby he left in distress (?) Conn of the Hundred Battles, brave though he was.

Heroic Conn despatched envoys for us to Bergen : we came this time to the plain of Cruachain in haste.

Conn of the Hundred Battles supported the race of Morna on this occasion : we advanced boldly then to the battle of Cnucha.

The men of Munster in warlike guise came to the same battle, and the men of Leinster vengefully, bravely by Cumhall's side.

Two hundred bold Munstermen, two hundred Leinstermen this time, two hundred Fenians of manly encounter came to master me at Cnucha.

I slew with active valour the six hundred I relate : I bethought me of my ill-treatment, and I gave no quarter.

My friendship was warlike then towards valiant Cumhall ; to part us would not have been easy for the fierce men of Banbha.

An eager wounding thrust I drove into the warrior's breast ; his heart was riven by me, having empurpled my spears.

The Munstermen fled before me until I reached Fíodh Gaibhle : long in . . . graves shall lie all that I slew without quarter.

Bodhmann the woman-warrior and Crimall came to stay me : it was an omen of war for me leaving the battle of Cnucha. Though fortunate the House of Trénmhór, there lived not to cross the Liffey but only one woeful eight and Bodhmann in fury. The warriors of valiant Leinster, I followed them without faintness, I was their utter destroyer till I reached Fiodh Dorcha. I gathered their booty and went to Tara : having avenged my wrongs, I was full of courage. The headship of the Fians of this Banbha was given to me by skin-white Conn : this was a great profit to me as long as he fulfilled it. I ordered in readiness the bands of Ireland and Scotland, I gave them noble terms, since on me they had cast their lot. I gave favourable hire to the chiefs of the host of Banbha ; that company kept not faith with me, having enjoyed my profit. I left no hideous monster in lake or linn in Banbha that I did not nobly slay—it was another glory of my profit. There was no insensate spectre, there was no phantom yet nor evil shape in Ireland through my strong search but was slain by me thereafter. There was no mighty fleet in my time on the sea of Fódla that I did not dismember—it is another part of my service. Ten years I was Fenian king over the Fians of Ireland : I kept no ill-minded man and I did no treachery. The rule of the Fians was taken from me by Conn of the Hundred Battles, who gave it with strong affection to Fionn son of Cumhall after me. Conn in lordly fashion divided the Fian between us, a cause of confederacy ; he left a third to me and two-thirds to the son of Cumhall. We passed a time of peace after our confederacy with each other, and I used to receive tributes from the host of the city of Bergen. From Hallowtide till May I supported the entire Fian : our spirit was heightened by banqueting and playing games. The chase of Corann of the hillocks was held by us without refraining : long will the story hold of the evil encounters I sustained.

Fionn fetched a sudden halt on the summit of Sliabh Seghsa : it is a tale to be told for long, the three that came to meet him.

Three phantom sprites came out of the side of the hill : devilish was the guise of the women : they spell-bound my companions.

Three black unsightly mouths, six white eyes never closing, three red bristling heads of hair, six twisting legs under them.

Three warlike swords, three shields with their three spears—it was no easy task to gaze on the women or their gear.

Rough grey iron of wizardry they had mounted on poles : giddiness and faint sickness came over Fionn and the Fian at the sight of them.

With magic of evil dealing they spell-bound our chief ; they left Fionn thereafter a withered quaking ancient.

The seven battalions of the Standing Fian they brought into the same plight around the door of the bone-strewn Céis, but only me alone.

The whole Fian was swiftly bound with success—it is not a tale to be ever told—and they were cast into a house underground.

They seize their three bright blades to hew the Fian to the bone : they would have had but other men's heads on them, had I not been quicker.

The combat of those three hags I took on myself alone ; a mighty fray was that struggling in the entrance of the hill of Seghais.

My stroke was fierce and powerful, for I left no leavings, when I smote with it bravely Camóg and Cuilleann.

Courageously I bound Iornach fast in fetter : to overcome her was not easy until I brought her to grief.

The Fian of Ireland in ruinous plight she brought out herself in fear of being hewn to the bone by the edge of my sharp blade.

This evil sprite was forced to put them into their own shapes for dread of her undoing : thus the tidings are told.

Fionn comes forth released, and the Fian in a rout : scant was my terror, though to-night I am lonely.

Right speedily the abode was burned by me with fierceness : I left in black ashes that house at the foot of the Céis.

Iarnach of horrid locks angrily followed Fionn and his Fian and, bold of body, demanded single combat courageously of Fionn.

Fionn the Fenian chief found no man to fight the treacherous warsprite till I went in my battle-gear, when I saw Fionn in a strait.

Though her combat was mad, I overcame her without hardship :
by clean force I cut her head off with my blue blade.

Conarán son of Caimidel of the shapely Tuath Dé Danann was the father of the three wild women whom I left lifeless.

Friendship and alliance by marriage Fionn made with me after this conflict : it abated my vengefulness until they slew Fedha.

Fedha, his daughter's son, perished at Fionn's hands through pride : he was the son of all-bright Cainche : without him I am lonely.

Lone am I.

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THE IRISH TEXTS SOCIETY was established in 1898 for the purpose of publishing texts in the Irish language, accompanied by such introductions, English translations, glossaries, and notes as might be deemed desirable.

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Vols. I., II., and III. are now out of print, but Vols. IV. and V., "Keating's History" (Part I.), and "The Martial Career of Congal Clairingneach," can still be obtained by new Members joining the Society at the original Subscription of 7*s.* 6*d.* for each year (1901-2).

The Committee make a strong appeal to all interested in the preservation and publication of Irish Manuscripts to join the Society and to contribute to its funds, and especially to the Editorial Fund, which has been established for the remuneration of Editors for their arduous work.

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IRISH TEXTS SOCIETY.

THE NINTH ANNUAL GENERAL MEETING of the Society was held on April 30th, 1907, at 20, Hanover Square.

MR. JAMES BUCKLEY (Chairman of Council) in the Chair.

The Minutes of the last Annual Meeting having been taken as read, the Hon. Secretary presented the

NINTH ANNUAL REPORT.

The Council are glad to be able to lay on the table their new volume, the Rev. George Calder's edition of the Irish Version of Virgil's *Aeneid*, which members will receive as the publication for 1903. They hope to follow this up by issuing at an early date the second and third volumes of the text and translation of Keating's *History of Ireland*, which will form the annual volumes for the years 1904 and 1905.

At the date of our last Annual Meeting negotiations had been entered into with Mr. Thomas O'Malley for the continuation of the work, but, owing to his subsequent engagements in England, the project had to be abandoned. The Council believe their subscribers will share the satisfaction that they themselves feel on hearing that the Rev. P. S. Dinneen, M.A., has consented to lay aside his other work, and to devote the entire year to the endeavour to complete the remaining portion of the text and translation of Keating.

It is most desirable that this edition of the *Forus Feasa* should be followed up by a fourth volume containing the genealogies appearing in Keating's mss., with notes upon the whole work; but the Council are not at present in a position to undertake the outlay that this extra volume would entail.

The loss of their old friend, Mr. David Comyn, the editor of the first volume of Keating's History, is much regretted by the Council. He passed away within a week of the date on which he handed over to Father Dinneen the notes and materials that he had collected for the continuation of the work.

Mr. MacNeill's edition of the *Duanaire Phinn* is practically ready, and will shortly be issued.

Among fresh works accepted this year by the Society are the Life St. Declan, edited by the Rev. P. Power, F.R.S.A. (Ireland), from a manuscript in the Burgundian Library at Brussels, and a collection of the poems of David O'Bruadar, edited by the Rev. J. MacErlean, S.J.

Other offers of work are under consideration.

The new edition of O'Rahilly's Poems, revised by Mr. T. O'Donoghue, is in the press; but this volume will not be issued gratis to members who have already received the 1901 edition. It will be obtainable by members at the cost of one annual subscription, 7s. 6d., and by non-members at 10s. 6d. This edition will contain several additional poems of O'Rahilly.

There is a very steady demand for the Society's Dictionary; and, in view of ultimately issuing a completely revised edition, prizes amounting to £25 and a limited number of interleaved copies of the Dictionary have been offered by the Council for lists of words not contained in the present volume. The date for sending in the lists has been extended, and there is a prospect that useful lists will be submitted for competition.

The number of Members is 726.

The Financial Statement was then read by Mr. Samuel Boyle, *Hon. Treasurer*.

THE SOCIETY'S ORDINARY PUBLICATIONS.

Income and Expenditure Account for the Year ending March 31st, 1907.

Receipts.			Expenditure.		
	£	s. d.		£	s. d.
To Balance from previous year, ...	184	0 7	By Postage and Stationery, ...	10	4 5
„ Subscriptions, ...	213	15 3	„ Printing, Binding, and Advertising, ...	10	3 0
„ Donations, ...	13	5 0	„ Publishers, ...	5	15 6
„ Loans repaid from Dictionary Fund, ...	101	0 0	„ Salaries, ...	30	0 0
			„ Bank charges, ...	0	2 9
			„ Balance, ...	455	15 2
Total, ...	£512	0 10	Total, ...	£512	0 10

Balance Account.

Assets.			Liabilities.		
	£ s. d.	£ s. d.		£	s. d.
To Balance—			By Publishers, ...	340	9 0
Cash in Bank, ...	453	15 2	„ Balance, ...	165	6 2
„ in hands, ...	2	0 0			
		455 15 2			
„ Advance to Publishers (1903 Vol.), ...	50	0 0			
„ Society's interest in stock in hand, ...					
Total, ...	£505	15 2	Total, ...	£505	15 2

SAMUEL BOYLE,
Hon. Treasurer.

Examined and found correct.

P. M'MAHON,
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April 29th, 1907.

THE SOCIETY'S IRISH-ENGLISH DICTIONARY.

Receipts and Expenditure Account for the Year ending March 31st, 1907.

Receipts.		Expenditure.	
	£ s. d.		£ s. d.
To Receipts already published,	1772 5 7	By payments already published,	1709 9 0
Sales, ...	239 17 1	Binding, ...	19 15 10
		Repayment of Loans, ...	101 0 0
		,, Balance, ...	181 17 10
Total, ...	£2012 2 8	Total, ...	£2012 2 8

Balance Account.

Assets.		Liabilities.	
	£ s. d.		£ s. d.
To Balance down (cash in Bank),	181 17 10	By Balance, ...	181 17 10
,, Stock on hand, about 300 Copies, . . .			
Total, ...	£181 17 10	Total, ...	£181 17 10

SAMUEL BOYLE,
Hon. Treasurer.

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P. M'MAHON,
THOMAS P. KENNEDY, } *Auditors.*

April 29th, 1907.

The adoption of the Report and Financial Statement was moved by Mr. Edward Collins, LL.B., and seconded by Mr. Edward O'Brien, and carried.

The following members of Council retiring by rotation were : Mr. Miller, Mr. Buckley, and Mr. Rhys.

The following names were submitted for election : Mrs. Banks, Dr. Mark Ryan, Mr. E. Collins, LL.B., Mr. Edward O'Brien, and Mr. Frank MacDonagh. A ballot was taken, and the following were declared duly elected to serve on the Council : Dr. Mark Ryan, Mr. Edward Collins, LL.B., and Mr. Edward O'Brien. The three members retiring by rotation were re-elected.

The Officers of the Society, viz. : Dr. Douglas Hyde, *President* ; Miss Eleanor Hull, *Hon. Secretary* ; Mr. Samuel Boyle, *Hon. Treasurer*, were re-elected on the motion of Mr. Buckley, seconded by Mr. O'Brien, and carried.

On the motion of Mr. Boyle, seconded by Mr. Hooper, and carried, Mr. T. P. Kennedy and Mr. Peter M'Mahon were re-elected auditors for the ensuing year.

A vote of thanks for their services was proposed by Mr. Buckley, seconded by Miss Hull, and carried.

GENERAL RULES.

OBJECTS.

1. The Society is instituted for the purpose of promoting the publication of Texts in the Irish Language, accompanied by such Introductions, English Translations, Glossaries, and Notes, as may be deemed desirable.

CONSTITUTION.

2. The Society shall consist of a President, Vice-Presidents, an Executive Council, a Consultative Committee, and Ordinary Members.

OFFICERS.

3. The Officers of the Society shall be the President, the Honorary Secretary, and the Honorary Treasurer.

EXECUTIVE COUNCIL.

4. The entire management of the Society shall be entrusted to the Executive Council, consisting of the Officers of the Society and not more than ten other Members.

5. All property of the Society shall be vested in the Executive Council, and shall be disposed of as they shall direct by a two-thirds' majority.

6. Three Members of the Executive Council shall retire each year by rotation at the Annual General Meeting, but shall be eligible for re-election, the Members to retire being selected according to seniority of election, or, in case of equality, by lot. The Council shall have power to co-opt Members to fill up casual vacancies occurring throughout the year. Any Member of Council who is absent from five consecutive Ordinary Meetings of the Council to which he (or she) has been duly summoned, shall be considered as having vacated his (or her) place or the Council.

CONSULTATIVE COMMITTEE.

7. The Consultative Committee, or individual Members thereof, shall give advice, when consulted by the Executive Council, on questions relating to the Publications of the Society, but shall not be responsible for the management of the business of the Society.

MEMBERS.

8. Members may be elected either at the Annual General Meeting, or, from time to time, by the Executive Council.

SUBSCRIPTION.

9. The Subscription for each Member of the Society shall be 7/6 per annum (American subscribers, two dollars), entitling the Members to one copy (post free) of the volume or volumes published by the Society for the year, and giving him the right to vote on all questions submitted to the General Meetings of the Society.

10. Subscriptions shall be payable in advance on the 1st January in each year.

11. Members whose Subscriptions for the year have not been paid are not entitled to any volume published by the Society for that year, and any Member whose Subscription for the current year remains unpaid, and who receives and *retains* any publication for the year, shall be held liable for the payment of the full published price of such publication.

12. The Publications of the Society shall not be sold to persons other than Members, except at an advanced price.

13. Members whose Subscriptions for the current year have been paid shall alone have the right of voting at the General Meetings of the Society.

14. Members wishing to resign must give notice in writing to the Honorary Secretary, before the end of the year, of their intention to do so: otherwise they will be liable for their Subscriptions for the ensuing year.

EDITORIAL FUND.

15. A fund shall be opened for the remuneration of Editors for their work in preparing Texts for publication. All subscriptions and donations to this fund shall be purely voluntary, and shall not be applicable to other purposes of the Society.

ANNUAL GENERAL MEETING.

16. A General Meeting shall be held each year in the month of April, or as soon afterwards as the Executive Council shall determine, when the Council shall submit their Report and the Accounts of the Society for the preceding year, and when the seats to be vacated on the Council shall be filled up, and the ordinary business of a General Meeting transacted.

AUDIT.

17. The Accounts of the Society shall be audited each year by auditors appointed at the preceding General Meeting.

CHANGES IN THESE RULES.

18. With the notice summoning the General Meeting, the Executive Council shall give notice of any change proposed by them in these Rules. Ordinary Members proposing any change in the Rules must give notice thereof in writing to the Honorary Secretary seven clear days before the date of the Annual General Meeting.

LIST OF MEMBERS.

Agnew, A. L., F.S.A. (Scot.).
 Ahern, James L.
 Ahearn, Miss M.
 Anderson, John Norrie, J.P., Provost of
 Stornoway.
 Anwyl, Prof. E., M.A.
 Ashe, Thomas J.
 Atteridge, John J., M.D.

Baillies' Institution Free Library, Glas-
 gow.

Banks, Mrs.
 Barrett, S. J.
 Barron, E. W.
 Barry, Thomas.
 Bartholemew, John.
 Beary, Michael.
 Belfast Library and Society for Promot-
 ing Knowledge.
 Belfast Free Public Library.
 Bennett, Thos. & Sons.
 Bergin, Prof. Osborn J.
 Berlin Royal Library.
 Berry, Major R. G., M.R.I.A.
 Best, Mrs.
 Bigger, F. J., M.R.I.A.
 Birmingham Free Library.
 Blackall, J. J., M.D.
 Blaikie, W. B.
 Blair, Rev. Dr. Robert.
 Bligh, Andrew.
 Boddy, John K.
 Boland, John P., M.P.
 Boland, Patrick J.
 Bolton, Miss Anna.
 Bond, Major-General, J. J. D.
 Borthwick, Miss N.
 Boston Public Library, U.S.A.
 Boswell, C. S.
 Bourke, Miss A. E.
 Bowman, M.
 Boyd, J. St. Clair, M.D.
 Boyle, William.

Boyle, Rev. Thomas, C.C.
 Boyle, Samuel.
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 Brannigan, R.
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 Brayden, W. H.
 Brennan, James.
 Brennan, Rev. C.
 Brennan, W. A.
 Brennan, Rev. J., S.J.
 Brett, Sir Charles H.
 Brett, P. J.
 Britten, J.
 Brodrick, Hon. Albinia.
 Brooke, Rev. Stopford A., M.A.
 Brophy, Michael M.
 Brower, John L.
 Brown, Mrs. E. F.
 Brown, A. C. L., PH.D.
 Brunnow, Professor Dr. R.
 Bryant, Mrs., D.S.C.
 Buckley, James.
 Buckley, Br. Brendan, O.S.F.
 Buckley, M. J.
 Buckley, C. P.
 Buckley, Thomas.
 Buckley, D.
 Bund, J. W. Willis, K.C.
 Burke, Frank P.
 Burke, Thomas.
 Burnside, W.
 Byrne, T. A.

Calder, Rev. George, B.D.
 Camenen, François.
 Campbell, Lord A.
 Carbray, Felix, M.R.I.A.
 Carey, J.
 Carey, Rev. Thomas.
 Carr, Rev. J.
 Carrigan, Rev. William, C.C.
 Carroll, Rev. John, P.P.
 Casement, Roger, C.M.G.

Casey, Rev. Patrick.
 Cassedy, J.
 Castletown, Right Hon. Lord.
 Chicago University Press.
 Christian Schools, Westport, The Rev.
 Superior.
 Clarke, Henry Wray, M.A.
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 Coffey, George, B.A., M.R.I.A.
 Coffey, Denis, M.D.
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 Colgan, Rev. William.
 Colgan, Nathaniel.
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 Concannon, M.
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 Cooke, John.
 Cooper, Richard.
 Copenhagen Royal Library.
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 Cox, Michael, M.D., M.R.I.A.
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 Crehan, Rev. B., C.C.
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 Crowley, T., M.D.
 Crowley, Rev. J.
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 Cunningham, J. F.
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 Curran, Rev. W. H.
 Cusack, Professor J.

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 Day, Robert, J.P., F.S.A.
 Deeny, D.
 Delany, The Very Rev. Dr.
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 LL.D., M.R.I.A.
 Denvir, John.
 Detroit Public Library.
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 Dodgson, Edward Spencer.
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Donelan, James, M.B., Kt. Cr. of Italy.
 Donnellan, Dr. P.
 Donnelly, Most Rev. N., D.D., Bishop
 of Canea.
 Donnelly, M. J., M.D.
 Dooley, Rev. Father.
 Dorey, Matthew.
 Dottin, Professor Georges.
 Doyle, J. J.
 Dresden, Königliche Oeffentliche Bib-
 liothek.
 Duffy, Edward.
 Duignan, W. H.
 Dundalk Free Library.
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 Edinburgh Public Library, per H.
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 Farrell, W.
 Farrell, Councillor R. W.
 Fenton, James.
 Ferriter, P.
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 Fish, F. P.
 Fitz Gerald, Michael J.
 Fitzmaurice, Rev. E. B., O.S.F.
 Flannigan, W. J. M.
 Flannery, T. J.
 Foley, Rev. M.
 Foreman, W. H.
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 Franciscan Monastery, Annadown.
 Frazer, James, C.E.
 Frost, James, M.R.I.A.
 Fynes-Clinton, O. H.

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 Harvard College Library, Mass., U.S.A.
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 Coadjutor Bishop of Clonfert.
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 timore, Maryland, U.S.A.
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 Lynch, Very Rev. Dean.
 Lynch, Rev. J. F.

Lynch, Timothy.
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 Lyons, Very Rev. J. Canon, P.P.
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 McAuliffe, J. J.
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 MacBride, Joseph M.
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 Mackintosh, Duncan.
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MacLennan, Rev. J.
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 M'Mahon, Peter.
 MacMahon, Alexander.
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 MacManus, Padraic.
 MacMullan, Rev. A., P.P.
 MacNamara, Dr. G. U.
 MacNeill, John, B.A.
 MacNeill, Patrick Charles.
 MacSuibhne, Padraic.
 MacSweeney, E. G., M.D.
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 M'Sweeney, Timothy.
 Maffett, Rev. Richard S., B.A.
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 Moloney, Francis.
 Monro, C. H., Fellow Caius College, Cambridge.
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 Moran, His Eminence Patrick F., Cardinal, D.D., Archbishop of Sydney (Life Member).
 Moran, Rev. J. A., S.M.

Moran, James.
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 Moroney, P. J.
 Morris, Patrick.
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 Morkan, P. A.
 Mount St. Joseph, The Right Rev. The Lord Abbot of.
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 Munich Royal Library.
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Nagle, J. J.
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 National Literary Society, Dublin.
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 Neale, Walter S.
 Neill, Robert.
 Newberry Library, Chicago.
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 Nottingham Free Public Library, Borough of.
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- O'Brien, Cornelius.
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 O'Byrne, Owen.
 O'Byrne, Patrick.
 O'Byrne, W.
 O'Byrne, Rev. L.
 O'Callaghan, Joseph P.
 O'Callaghan, J. J., Phys. and Surg.
 O'Carroll, J. T.
 O'Carroll, Joseph, M.D.
 O'Carroll, Rev. P.
 O'Connell, J. A.
 O'Connell, Maurice.
 O'Connor, Miss.
 O'Connor, H.
 O'Connor, John.
 O'Connor, Oliver J.
 O'Dea, Rev. D., C.C.
 O'Doherty, The Most Rev. Dr., Lord
 Bishop of Derry.
 O'Doherty, P., M.P.
 O'Donnell, Manus, R.E.
 O'Donnell, The Most Rev. Dr., Lord
 Bishop of Raphoe.
 O'Donnell, F. H.
 O'Donnell, J.
 O'Donnell, Patrick.
 O'Donnell, Thomas, M.P.
 O'Donoghue, D. J.
 O'Donoghue, Mortimer.
 O'Donoghue, Rev. Philip.
 O'Donovan, Rev. J.
 O'Donovan, J. J.
 O'Dowd, Michael.
 O'Driscoll, Rev. Denis, C.C.
 O'Fághaigh, Gabha.
 O'Farrell, P.
 O'Farrelly, Miss A., M.A.
 O'Gallagher, M.
 O'Gorman, Laurence.
 O'Halloran, J.
 O'Hanlon, Rev. J.
 O'Hanlon, Very Rev. Canon.
 O'Hegarty, P. S.
 O'Hennessey, Bartholomew.
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 O'Hickey, Rev. M., D.D., M.R.I.A.
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 O'Keeffe, J. G.
 O'Kelly, John.
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 O'Kelly, Mrs. Mary.
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 O'Kinealy, P.
 O'Leary, Denis Augustine.
 O'Leary, Rev. James M., C.C.
 O'Leary, Jeremiah Wm.
 O'Leary, John.
 O'Leary, Rev. P., P.P.
 O'Leary, Simon.
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 O'Madigan, Thomas.
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 O'Malley, C.
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 O'Murray, Brian.
 O'Neachtan, John.
 O'Neill, Captain Francis.
 O'Neill, J.
 O'Reilly, Very Rev. Hugh, M.R.I.A.
 O'Reilly, Rev. J. M., C.C.
 O'Reilly, J. J.
 O'Riordan, Rev. J.
 Orpen, Goddard.
 O'Shea, J.
 O'Shea, P.
 O'Shea, P. J.
 O'Shea, Sergeant T., R.I.C.
 O'Shaughnessy, R.
 O'Sullivan, Rev. A.
 O'Sullivan, Daniel.
 O'Sullivan, Michael.
 O'Sullivan, Rev. T.
 O'Sullivan, S.
 O'Sullivan, James.
 O'Sullivan, Michael.
 O'Toole, Edmund.
 Ottawa, Library of Parliament.
 Paton, R.
 Parkinson, Edward.
 Pearse, P. H.
 Pedersen, Dr. Holger.
 Perry, Rev. J. F.
 Plummer, Rev. C.
 Plunkett, Thomas.
 Poole, Professor Stanley Lane, M.A.
 Porter, Miss.
 Powel, Thomas.
 Power, Edward J.
 Power, Rev. P.
 Power, William Aloysius Lucas.
 Pratt Institute Free Library Brooklyn
 New York, U. S. A.
 Philadelphia Free Library.
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 Prince, J. Dyneley, PH.D.
 Purcell, Joseph.
 Purcell, Patrick.
 Purser, L. C., F.T.C.D.

Quinn, John.
Quinlivan, P.
Quiggin, E. C.

Rahilly, M. J.
Rait, Robert, Fellow of New Coll.,
Oxon.
Raleigh, William.
Rapmund, Rev. Joseph, C.C., M.R.I.A.
Rhys, Ernest.
Rhys, Professor John.
Rice, Hon. Mary Spring.
Rice, Ignatius J.
Richardson, Stephen J.
Riley, Thomas.
Ring, Rev. T.
Robertson, J. L.
Robertson, William J.
Robinson, Professor F. N.
Rolleston, T. W.
Rooney, T. A.
Royal Irish Academy.
Royal Dublin Society's Library.
Rücker, Miss.
Rushe, Denis Carolan, B.A.
Russell, Edward.
Russell, T. O'Neill.
Ryan, Mark, M.D.
Ryan, Patrick J., M.D.
Ryan, Rev. T. E.
Ryan, W. P.
Ryan, Rev. P. C., C.C.
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San Francisco Library of Mechanics
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Savage-Armstrong, Professor G. F.
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Shahan, Very Rev. Thomas J., D.D.
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Sheeran, Rev. Daniel S.
Shorten, George.
Shorter, Clement.
Sigerson, George, M.D.
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Smyth, F. Acheson.

Sneddon, Geo. T.
Speight, E. E., B.A.
Spirgatis, M.
Steiger & Co.
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Father Rector of.
Stokes, Whitley, D.C.L.
Strassburg, Kaiserliche Universitäts-u-
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Sunderland Public Library.
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Taggart, W. R.
Taylor Institution, Oxford.
Tenison, E. R., M.D.
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1. *Siolla an Fiuḡa* [The Lad of the Ferule].

Eacra Clonne Ríḡ na h-Ioruaíde [Adventures of the Children of the King of Norway].

(16th and 17th century texts.)

Edited by DOUGLAS HYDE, LL.D.

(Issued 1899. Out of print.)



2. *Fled Bricriu* [The Feast of Bricriu].

(From *Leabhar na h-Uidhre*, with conclusion from Gaelic MS. XL. Advocates' Lib., and variants from B. M. Egerton, 93; T.C.D. H. 3. 17; Leyden Univ., Is Vossii lat. 4^a. 7.)

Edited by GEORGE HENDERSON, M.A., PH.D.

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3. *Dánta Aodhaḡáin Uí Rathaille* [The Poems of Egan O'Rahilly]. Complete Edition.

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